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WASHINGTON'S CHARACTER WAS AMERICA'S DESTINY

NOT EVEN PASCAL CONCENTRATED such clear and radiant wisdom into his *Pensees* as that young German Romanticist, known as Goethe, contracted into his pithy phrases. There are heights and depths of meaning, for instance, in his observation that "Character is Destiny." Viewing the lives of contemporary men as we see them from the outside, or seeing them in historical perspectives, we perceive that they follow a rather definite course toward what seems an appropriate end. And we refer in a general way to their destinies sometimes as if Destiny were a stream on which men drifted in easy passivity. But every man's life, as we know from the intimate knowledge of our own, is the result and the outcome of his innermost desire, the final working out of his will forcing itself, according to its strength, to overcome obstacles. The clearer a man of noble temperament sees a worthy goal, the more obstacles he seems to encounter, for the man of character goes straight to his goal, while weaker natures meander like a stream taking the easiest way to get there. The world rightly respects men of character more than it does the more brilliant men whose talents may be the accidental embellishments of mean natures. That, to give but one example, is why we revere Beethoven above Wagner.

Washington's Greatness

Many men, both in his own time and after, excelled Washington in his several gifts as soldier and statesman. Students of American military history readily concede that Lee and Grant were greater generals. Washington's name would not be placed among the three or four greatest American presidents. In his own day Hamilton and Jefferson seem to have outshone him as statesmen and political leaders. In later times, Andrew Jackson and Woodrow Wilson are generally regarded as his superior in the affairs of

State. Certainly Lincoln was a far greater statesman, regarded by most Americans as their greatest and most representative leader.

Yet, the words of Congress spoken on the occasion of Washington's death are held to be, not merely a piece of oratory, but an adequate expression of fact: "First in war, first in peace and first in the hearts of his countrymen." Sheer strength of character on Washington's part decided the destiny of the American nation. That strength staved off what seemed inevitable defeat in those difficult years when the enemies of American freedom and unity seemed to have all the advantages. It held his wavering supporters together till victory was achieved. But more than all that, he endowed the office of President with inspiring dignity. And inasmuch as another general has come to assume that high office, it is opportune to recall the enthusiastic words of Lionel Elvin in his *Men of America*: "Washington made the Presidency of the United States what it has been ever since in the eyes not only of Americans, but of the whole world: the highest and most dignified office in all political democracy. He did this by the way he bore himself, by the way in which he made the ceremonial of the office something clearly apart from the undignified and the demagogic. He demonstrated to the whole world that the dignity of an ordinary citizen given great office, by the will of the people, could outdo in impressiveness the tinsel trappings of arbitrary or hereditary rule. Even in the years of its worse presidents the United States has never gone back on that."

No Feet of Clay

All the qualities of an efficient organizer, a courageous, cautious and resourceful leader, and a general capable of outwitting a better-equipped enemy came from Washington's character. There was in him, besides, an almost saintly disinterest-

edness, a rejection of any temptation to make capital or prestige out of his exalted position, and an almost heroic recognition of the superiority of civic over military powers in republican government. Only a man of most unusual strength of character could have held himself above pride, ambition and impatience in the circumstances in which he was placed. And this character of Washington held all his gifts in harmony and balance. We might say of him truly, as Arnold said of Shakespeare: "Others abide our question, thou art free." The public and private life of no other great leader will stand such close scrutiny as Washington's. On this idol there were no clay feet.

Catholic educationalists have rightly stressed the importance of the home environment in the formation of children's characters and have never ceased to insist that education should aim, not at the mass production of quiz-kids, according to the secularist notion, but at the formation of character. The home influence and early environment played their essential part in the formation of Washington's sterling character. The code of the gentleman regulated all the events of existence in the Virginian home which lay, at that time, on the verge of the wilderness. Back of that lay the territory of the Ohio and the Mississippi, inhabited by Indians, with French forts here and there to signal the French intention of confining the English settlers to their strip of country along the coast.

Home Background

Mount Vernon, beloved home of Washington, and one of the most hallowed spots in the U. S. A., came by its name in a curious way. Washington senior died when George was still a youth, and his half-brother, Lawrence, took over control of the family fortunes. As he had served in the British Navy under Admiral Vernon, and had a warm respect for that old sea dog, he called the family seat on the Potomac after him. Lawrence married a lady of the Fairfax family, one of the richest aristocratic families, then living in Virginia. Mingling with the Fairfaxes and other aristocratic families of Virginia gave young George a grace of speech and courtesy of behavior which were to distinguish him all his life through.

To balance this there was the practical work of surveying the millions of acres of unchartered land beyond the Blue Ridge Mountains and the equally practical and tougher task of fighting off

the Indians. His skill at surveying and soldiering were of immense service to him later, for he developed a technique in frontier fighting which enabled him later to defeat superior forces of British forces playing the grand game of war on open battlefield methods. The cherished story of the cherry tree and little George's refusal to tell a lie was a lie invented by the itinerant, boot peddling Weems in 1800. It was probably intended to train the young in the ways of truth but it rather militated against the memory of the great Washington himself, who, though a stern lover of truth, was the least likely to make priggish speeches about it. Myth should not be allowed to obscure the granite firmness of the man.

Like all men of firm character, Washington was slow to quarrel, but having decided when an occasion for fighting arose, when injustice was being done to the weak and oppressed, he took up the challenge with resolute determination. He had no desire originally to combat the forces of the British Crown, but when it demanded exorbitant taxes from the Colonies, with insolent impunity, he felt the time had come to settle the matter. Those who appointed him Commander-in-Chief in July 1775 most assuredly made a wise choice, for though Washington had not displayed any Napoleonic strokes of military genius, they must have judged that he was the only man capable of fighting the forces of oppression from without and the inevitable inroads of depression and defeat within.

Surmounting Obstacles

The saga of the War of Independence is familiar. But it is sometimes forgotten with what patience Washington built up his army, and unified, against all the background of inexperience, personal and local jealousies, and even treachery and corruption. The recent volumes of Douglas Southall Freeman's monumental biography (Vol. III, *Plante and Patriot*, Vol. IV *Leader of the Revolution*) compel us to admire the greatness of Washington more than ever, as we see him with dignity and calm deliberation, without fear and without reproach, ignoring all pettiness, and, like a great lover of the people, laying down his sword forever when he had won freedom for them. Nothing but his own character and the confidence he inspired could have carried him to victory. The forces which he was given in command at the beginning of hostilities were militia, or hastily

raised levies, committed to short terms of service, and some actually under no obligation to service outside their own States. Only a full-time permanent national army could hope to win the war. For two years Washington had to plead for this, and when he was given it at last, he had to train it to fight the war his way. The British forces might have overwhelmed Washington's uncoordinated army at this stage, but he kept the British boxed up and ambushed them from advantageous, strategic positions, while he moulded his forces into a perfect fighting machine.

A Citizen First, A Soldier Second

In a strict sense the U. S. was not a nation at all, but a mere collection of thirteen colonies in loose federation. Congress was the instrument of their power; and Congress, as Elvin says, "drove Washington, in spite of his divine patience, almost to frenzy. It very nearly lost the war for America. It would not give Washington his regular army until very nearly too late; it would not send money to pay his troops; it would not make the most elementary arrangements to support the army in the field. Throughout the war he had shown himself entirely free from personal jealousy and perfectly conscious that he owed his commission to Congress and must act as its officer. Greater temptation to ignore the civil power no general has ever had. Washington, however—and this is

one of the finest things about him—was a citizen first and a soldier second."

Another historian says fittingly of Washington, that he epitomized a revolution purged of all cant, self-seeking and doubt. After Trenton and Valley Forge he really belonged to the nation. He might with great honor have retired to Mount Vernon, as he so desired when freedom was won, but the nation turned to him in the difficult tasks of peace as well, that he might make them united as he had made them free. He was elected president in 1789, from which time his own political career and that of his new-born nation began. During his two terms of office he raised the office of the American Presidency, as we have said, to the highest and most respected among the democracies. Petty jealousies pursued him even to his brief retreat in Mount Vernon after his second term of office, and the hostilities of small men were intensified by Washington's imperturbable dignity. It is only at the fruit-laden tree that stones are thrown. Washington left, in the serenity and strength of his character, an inspiration to American presidents and to the people for all time. In proportion as they follow that inspiration they will advance towards their exalted destiny as the guardians of man's inalienable rights.

LIAM BROPHY
Dublin, Eire

COLONIALISM—III

FROM MISGOVERNMENT THROUGH GOOD GOVERNMENT TO SELF-GOVERNMENT

(Concluded)

1. The Religious Evolution of England

THE HORROR WITH WHICH we moderns look upon the savage brutality practised by the Colonial Powers in the ruthless exploitation of their colonies in the 17th and 18th Centuries (touched upon briefly in our previous article in this series), is a measure of the extent to which public feeling has changed in this regard—the most significant point in this change being, that it did not represent a reflex of the feelings of the oppressed and exploited, but consisted in a spontaneous change of the mental attitude and

conscience of the oppressing and exploiting nations, especially of England. As we have tried to point out, colonization on the part of the Dutch, English and French pirates and slavers, turned traders, had nothing whatsoever to do with religion, not even nominally. But whatever the acts of formal apostasy, schism and heresy that had been committed, these nations remained fundamentally Christian, and this remnant of the Christian leaven characteristically worked spontaneously as a blind protest against the State Church which Elizabeth I had substituted in England for the one,

true Catholic Church, dating uninterruptedly from the day of Pentecost.

Sincere, if misled, Christians had aimed at a reformed church; what they saw come out of it, the "Church of England," they felt was not at all the ideal church of their dreams. But blinded by their errors, instead of avowing that this Anglican State Church had gone wrong by cutting itself loose from the Pope as Vicar of Christ, they concluded that there was still too much "popery" in it. There was, therefore, under Elizabeth (1533-1603) a doubled opposition to the State Church—one on the part of Catholics, another on the part of those who came to be called "Puritans"—so called because they wished to "purify" the Church of England of its still adhering "popery." Robert Browne (1550-1633) was the first prominent leader of these dissenting stalwarts who refused to be dragooned into conformity and thus chose rather to suffer for their conscience or flee their own country. From him stem the "Congregationalists" (originally called "Independents"), while from John Smyth (1570-1612) derive the "Baptists." The doctrines of both were at first largely inspired by Menno Simons (1492-1559), who in 1525 had founded in Zurich the Mennonite sect, which refused to bear arms, take oaths, baptize infants or have any hierarchy. The closest parallel to the Mennonites in England, however, was "The Society of Friends" (Quakers), founded by George Fox (1624-1691), a remarkable body of Christians, who grimly rejected everything beyond the irreducible minimum of "the true Light, Who enlightens every soul born into the world" (John 1.9).

If the later Congregationalists and Baptists had begun the Puritan protest against Henry VIII's Church in the 16th Century, it was the Quakers who acted as the leaven of English Nonconformity in the 17th. Against a world tainted with Calvinist predestinarianism, they held that the Light shone also in the heathens and that, therefore, as far as they were true to it, all heathens did not go to hell indiscriminately. Being sensitive to social conditions which made it difficult for people to follow the Light, the Quakers were the first to take up the problems of social injustice. Beginning with slavery and faithful to their tenet of non-resistance, they set up their "Meeting for Sufferings" to help the oppressed and afflicted, wherever they be found in the world. Persecuted almost out of existence under the "Act of Uni-

formity" of 1662, the Friends gained an accession of strength when such wealthy men as William Penn (1644-1718), the founder of Pennsylvania, joined the Society in defiance of the Act. The rigorous application of the Uniformity Act, on the other hand, served to reduce the Anglican Church, the only licit religion in England until the "Toleration Act" of 1689, to a spiritually arid waste of latitudinarianism and even to a mere deism.

Against Anglicanism arose a minister of that church, John Wesley (1703-1791), who spiritually dominated the history of 18th-century England, and who, by preaching 40,000 open-air sermons, shook the conscience of an apostate and corrupt nation. Nicknamed "Methodists," because they were so methodical in their prayers and religious studies, Wesley's followers formed a separate Church in 1784, because the State Church considered their "enthusiasm" "a very horrid thing." But the "evangelical movement," released by this Methodism, swept the Kingdom and soon revitalized even the Church of England itself. The quickening of the national conscience, which here concerns us more particularly, was that pertaining to foreign missions. It was certainly not fortuitous that before the century was out, three principal English Protestant Missionary Societies had been founded: in 1792 the "Baptist Missionary Society" (which sent such firebrands as Carey and Thomas to India); in 1795 the Congregationalist "London Missionary Society"; and in 1797 the Anglican "Church Missionary Society." This last foundation is certainly proof of the extent to which the leaven was working, both in the nation at large and in the half-dead State Church; a spiritual revival, which from this evangelical movement centering in Cambridge, led to the Oxford Movement in the 19th century, and eventually to John Henry Newman (1801-1890), who discovered that the only true solution was not varying degrees of less "popery," but a resolute return to the Pope himself; with that he ushered in Catholicism's "Second Spring" in England.¹⁾

However foreign to our subject the foregoing pages may seem at first sight, they are really most germane to it and indeed provide the key to an understanding of Colonial history. For England's spiritual Aeneid was by its nature also politically and economically reflected: the spiritually-minded people were also the politically disfranchised, and subsequently "Church" stood for the landed nobility and gentry, whilst "Chapel"

comprised the lesser bourgeoisie of tradespeople and shopkeepers. The former derided the "Non-conformist Conscience" of the latter with their Exeter Hall "fanatics" throughout the 19th century, when politically the contrast had produced the alternative parties of "Conservatives" and "Liberals," perpetuated today by what are broadly called "Tories" and "Labour." For the British Labor Movement also had been at first a religious movement, arising out of the stirrings of the "Non-conformist Conscience," when faced by the horrors of early industrialism. The development of that Movement has, it is true, been queered at times by inroads of continental Socialism, which goes back, not to Christ, but to the French Revolution.

It is for a similar reason that there is such a divergence between the Colonial history of England and that of the Continental Colonial Powers, such as France, Holland, Belgium. For in the latter countries the cry for reform in Colonial policy came from a doctrinaire profession to belief in "Liberty" and "Equality," based originally on hatred of aristocrats and priests, and not on the love of one's neighbor as a child of a common Father. When that cry arose in the course of the French Revolution, it was soon stifled by Napoleon, and the anti-clerical humanitarianism, which feebly perpetuated it, never had enough driving power in it to form a serious obstacle to continuing exploitation and oppression of subject people in the national or private interest of *la Mère Patrie* or big money. It is this difference which explains the disparity between the liberating touch of a Clement Attlee in India in 1947 and the fumbings of an after-war France and Holland in Indochina and Indonesia.

2. Slavery

But let us now return to British Colonial History to see concretely, in two examples, how our thesis has been working itself out there.

And first as regards slavery.

The fact that the French National Convention in 1794 abolished slavery as inconsistent with revolutionary egalitarianism, entitles France to rank as the first Colonial Power turning abolitionist. However, the result of this abrupt change was a general massacre of all the whites on the island of Haiti and a devastation of all their sugar plantations. In 1802 Napoleon reintroduced slavery and sent an army to Haiti, which, however, could not prevail against the Negro revolutionaries, who in 1804 declared their independence.

In 1822 a similar revolt broke out on Martinique, but was suppressed—and it was not until 1844 that a French law made slavery illegal.

In England progress had been made in a different manner. A Quaker, Burling, has the distinction of being, in 1718, the author of the first pamphlet against the moral permissibility of slavery. Here, of course, we do not count the papal bulls continuously issued, century after century—Paul III's in 1537, Urban's VIII's in 1639, Benedict XIV's in 1741—culminating in Pius VII's appeal to the Congress of Vienna in 1815. In the rabidly "anti-Popery" England of those days a Pope's voice was not merely not heeded, but not even heard. So it fell to the Society of Friends to press the cause of abolition. By the end of the 18th century public opinion had been roused sufficiently for William Wilberforce, acting for the Quakers, to form the Society for the Abolition of the Slave Trade in 1787.

As will be noted, the society demanded not the abolition of slavery, but only of the slave trade, in accordance with the gradualist temper of English tradition. "One step enough for me." After only twenty years of propaganda the United Kingdom in 1807 formally relinquished her slave-trade, and in 1811 passed such further stringent laws against this abominable traffic, that from that year British slave trade may be said to have ceased completely. Indeed, henceforth Britain, with the zeal of a convert, tried to induce the other Powers to follow her suit. In the half-century following 1811 the British Government concluded 26 treaties with European Powers and 65 with African Chiefs, all intended to suppress the traffic. It paid £4 million by way of compensation to Spain, Portugal and Brazil, and it maintained a special cruiser squadron on the West Coast of Africa, which cost the British taxpayers £1 million annually.

In the meanwhile, the Quakers in 1823 promoted the foundation in London of a Society for the Mitigation and Gradual Abolition of Slavery, sponsored again by W. Wilberforce and by T. F. Buxton, who already had become prominent as reformer of the British criminal code. Although 56 members of Parliament at that time were financially interested in slave-holding, an Act of 1834 abolished the status of slavery throughout the British Empire—the slave-owning sugar-planters in the British West Indies being paid £20 million compensation. "Apprenticeship," instituted at the same time to bridge over the transition of the Negroes from slavery to freedom,

failed completely of its purpose, principally because of the local autonomy of the islands, whose legislatures were naturally restricted to the white residents, since they alone had been free persons when the colonies had been acquired. Only Trinidad had no local Assembly; it was ceded by Spain in 1802, at which time it became a "Crown Colony" (as opposed to the other so-called "Legislative Colonies"). The British Parliament ruled that it "be kept under the unfettered dominion of the Crown for the purpose of experiments for the amelioration of the condition of slaves." In the other islands the orders issued by the Colonial Secretary in London were simply disobeyed by the local Assemblies, so that in 1838 an Abolition Amendment Act had to give the Governors of these Colonies discretionary powers to legislate over the heads of the local Assembly. In Jamaica it was not until 1865, after a Negro revolt, that the Assembly there voted its own extinction; Jamaica then became a "Crown Colony" also.

This discrepancy between the liberalism of Britons at home and the reaction by Britons in the Colonies is well illustrated by the repercussion of the 1834 Act in the Cape Colony, which had been taken over from the Dutch by the British in 1795, when the French overran the Netherlands, but which had only been formally annexed by the Peace Treaties of 1815. At that time the population of the Cape consisted of 25,000 Dutch farmers ("boers"), 30,000 slaves and 17,000 Hottentots. In 1828 the British gave citizenship rights to all free natives; in 1833 the Crown Colony System was substituted for that of a Military Station and all slaves were emancipated. Outraged by this, the Boers simply left the country in their great trek north in 1835-1838, to found commonwealths of their own, where the fundamental law of "no equality between White and Black in State or Church" could be maintained without interference by those officious busybodies, the British Uitlanders. This attitude, we may recall, has persisted for a whole century and produced the so-called *apartheid* policy of the actual government of the Union of South Africa, which, given Dominion status in 1910 by the British Liberal government of that day, is now using its autonomy in the interests of a narrow parliamentary Boer majority.

3. India

Let us now turn to India, a scene of perhaps unparalleled atrocities, corruption and anarchy by the time the East Indian Company had settled

down in 1765 to its new role as the Mughal Emperor's delegate in Calcutta. By 1773, however, the nation's conscience had been stirred, not least by the fiery oratory of Edmund Burke (1729-1797) and Charles James Fox (1749-1806), both of whom stood up against any coercion of the North American Colonies, as well as against the monstrous scandals of the East India Company. Fox introduced in Parliament a "regulating Act," whereby for the first time Parliament assumed the duty of controlling the Company's activities in India. A Supreme Court was established in Calcutta with English judges, to administer English law to all British subjects, white or brown. A Governor-General, appointed by the Company, first of all had to be approved by the Crown, and was given supreme authority, civil, military and legislative. This Act of 1773 was superseded in 1784 by a still stricter India Act, which established a "Board of Control", (the later India Office) in London, presided over by a Cabinet Minister, who henceforth would appoint the Governor-General and all higher officials, and control all the political affairs of the Company. The first Governor-General thus appointed, Lord Cornwallis, ushered in a new era of governmental integrity by having nine British soldiers hung for looting. There followed the surreptitious entry into Bengal of missionaries (Carey) whose presence only became legal by the Act of 1813, which also renewed the Company's charter for another twenty years.

In the meantime, the area controlled by the East India Company had grown to such an extent that, since 1803, the Emperor in Delhi was declared to be under British protection and would exercise his sovereign rights only within the precincts of his palace, while the territorial possessions of the Company were now formally placed under the sovereignty of the Crown. For the first time the Company was also enjoined to set aside annually Rs. 100,000 for the revival and improvement of Indian literature and learning. When a new Charter Act had to be passed in 1833, Thomas Macaulay (1800-1859) was Secretary to the Board of Control and became the first Law Member of the Governor-General's cabinet, created by that Act. Lord Bentinck was Governor-General at the time (from 1827 to 1835). It was Macaulay who inscribed upon the pedestal of the statue erected to him in Calcutta the true words: "He inspired Oriental despotism with the Spirit of Britain and freedom." It was certainly under Lord

entinck that reforms in Hindu Society leapt forward as they have never done since. The 1833 Act deprived the East India Company of all its trading powers and turned it into a public corporation for the governance of India, in the course of which the Act laid it down "as an indisputable principle that the interests of the native subjects are to be consulted in preference to those of Europeans, whenever the two come in competition."

The seeds of "trusteeship," consciously sown by Fox and Burke, had sprung up and were beginning to bear ample fruit. Especially after entinck's Hindu social reform era the Indian Civil Service was imbued with the idea, the quasi-religious idea, of a mission "to do good." After the "Mutiny" (1857-1858), caused principally by the superseded "Oriental despots" and other vested interests hit by these reforms, this inspiration became a paternalistic zeal for "good government," whose last eminent exponent was Lord Curzon (1859-1925), who, to the end, never understood the excellent saying of Sir Henry Campbell-Bannermann (British Liberal Prime Minister from 1905-1908) that "good government is no substitute for self-government." But was it not impossible to introduce an entirely English education, from Middle School to University, for the Indian intelligentsia—as had been done by Macaulay—without at the same time teaching them an English determination to be free and to govern themselves? Liberal governments in Britain understood, and Edwin Montagu, for instance, when Secretary of State for India from 1917 to 1922, enshrined Campbell-Bannermann's principle in his Government of India Act of 1919, of which the Indian Independence Act of 1947 is but the logical sequel, however much easy progress from the one to the other has been impeded by British "Tory" Governments on the one hand, and by Gandhi's Non-cooperation Movement on the other, the latter of which had substituted, for an established collaboration between British²⁾ and Indian Liberals for the displacement of autocracy by democracy, a racial nationalism aiming at the displacement of Europeans by Indians.

But all's well that ends well. And the most glorious day in the imperial history of Britain certainly was that 15th of August, 1947, when Britain terminated her Indian Empire. One must have personally known the depth of resentment caused by the bitter struggle of the previous thirty years, to measure the greatness on the one part

and the magnanimity on the other, whereby both parted, only to be reunited in a new and genuine friendship. This was so strikingly demonstrated that day, when the departing last Viceroy's carriage could hardly move for the joyous multitudes of India's common men and women who would insist on showing their affection to Lord Mountbatten, and the nation he represented, by shaking hands with him.

Foreigners are wont to tax the British with being hypocrites. They do so, because they fail to realize that the people, clamoring for human rights and international justice, and those who by their governmental deeds betray both, are not identical. The religious pressure groups, which have so decisively shaped British policy for the last century and a half, have only at rare intervals been able to be directly represented in British governments. Bright and Cobden's Free-Trade Movement was carried along on the waves of what was at bottom religious "enthusiasm"; so were trade unionism, universal suffrage and the many social reforms put forward during the last century. In the end they prevailed by the sheer weight of their righteous cause and the general opinion stirred by it. The tergiversations and prevarications of a usually hostile Government in the face of it are not proof of British hypocrisy, but of the fact that there have always been two Englands.

The same misconception has often led to a feeling abroad of the meddlesomeness of Perfidious Albion—as when France saw in British Protestant missionaries in Madagascar merely *sub rosa* agents of the sinister British Foreign Office, or when Belgium refused to listen to the revelations by a Morel, instead of her King's, of King Leopold II's (1835-1909) concessionaire régime and the awful inhumanities perpetrated under it in his Congo Free State, before the latter became *La Colonie* of Belgium in 1908. In truth, the prime cause and true agency was always that strong religious feeling, that "nonconformist Conscience," whose evangelical zeal knew no national boundaries, firmly believing that "Righteousness exalteth every nation," and not only one's own. The administration of the Belgian Congo (as of the Dutch East Indies) at just about the same time certainly changed for the better; but it still remains purely paternalistic and aims at nothing more than it achieves—good government. It is only in British West Africa that one finds such a record, as, for instance, in Nigeria and

the Gold Coast,³⁾ where there were 364 and 500 Africans respectively holding posts in their country's senior service in 1950, as against 26 and 31 in 1938. Outside the English-speaking countries no such record exists, and I hope to have shown in the foregoing the historical reason for this difference in the course Colonialism has taken here and elsewhere.

Truly, to that peculiar history one may apply the words of Psalm 50:

"Indeed I was born in sin and in guilt conceived by my mother:

But sprinkle thou me with a wand of hyssop
and I shall be clean;
Send me tidings of good news and rejoicing
and the body that lies in the dust shall
thrill with pride."

H. C. E. ZACHARIAS, PH.D.

1) The "Catholic Emancipation Act" was passed 1829 and the Hierarchy restored in 1851.

2) Such as Allen Octavian Hume, founder of the "Indian Congress," Sir Wm. Wedderburn and a host of others.

3) For further details I may perhaps refer to my articles on *Ghana*, published in this journal in April and May, 1952.

CONSUMERS' COOPERATIVES AND PRIVATE BUSINESS

This editorial was written by Dr. Kenkel about two years before his death, the first anniversary of which we will observe on the 16th day of this month. Somebody registered concern over the competition supposedly given by consumer cooperatives to small business. In answer, Dr. Kenkel hurriedly prepared what he called "a few notes" on the subject. Our readers will derive much profit from these "notes," incisive as they are brief. (Editor)

AT NO TIME IN THE HISTORY of Cooperation, now one hundred years old, has it been the purpose of Cooperators to eliminate competition of retail dealers or producers.

Cooperatives do not, on principle, undersell other merchants. It is a firmly established rule to sell at current prices.

The first Consumers' Cooperatives were organized solely for the purpose of making it possible for the families of members to obtain the necessities of life at a fair price and to return to them a part of the profits they helped to create. It was a case of mutual help demanded by prevailing circumstances.

Members of Cooperatives may receive a small dividend at the end of the year on account of the stock they own in the corporation. The most substantial attraction to purchase needed supplies from a Cooperative is offered families in the shape of a refund based on the amount of their purchases, paid annually. Merchants frequently do this, too, by granting discounts, trading stamps, etc.

Because the American people have been slow to organize Cooperatives, the field has been occupied by chain stores. Are Cooperatives, locally owned, not preferable to concerns controlled by absentee owners who reap the profits? Moreover, chain

stores undersell their competitors by offering current prices on well-established brands of foods.

In no countries where Cooperatives have been introduced, as in England one hundred years ago, have small dealers disappeared. They profit to an extent from the educational efforts of Cooperatives which strive to make consumers conscious of the quality of goods and the wisdom of being satisfied to select from among one or two brands carried in stock. They are, with other words, opposed to the wasteful business methods for which "free enterprise" is responsible. Dealers, possessed of initiative, have everywhere, as in Holland and Switzerland, been able to meet the competition of Cooperatives.

Moreover, by aiding economically weaker families, Cooperatives improve the buying power and prosperity of a community; and this in turn profits all dealers and businesses. Bankers have long ago discovered that the Credit Union aids them, and hence they now favor organization of these institutions, although here and there in our country bankers, more favorably inclined to loan sharks than they should have been, at one time opposed Credit Union legislation (Pennsylvania and Ohio are cases in point.)

Cooperation in general promotes the welfare of the middle class and aids people of the lower classes to advance themselves economically. It was therefore the powerful Social Democratic Party of Germany for a long time opposed Consumers' Cooperation, because it was feared it might promote among proletarian workers an inclination favorable to private property, and also the thought that their condition could be im-

proved by means of self-help and Mutual aid in the existing society.

Cooperation is based on thoroughly sound ethical principles. In this regard the remarks of our Holy Father, Pius XII, addressed to a group of Italian Cooperators last fall (1949) are significant. The Pope stated: "Your National Federation of Christian Cooperatives is a magnificent fruit ripened on the tree of the Church's social doctrine. It is a contribution on the part of the Cooperators towards promoting and making more secure the economic condition of the workers and their families.

"It is, in fact, a genuine work of solidarity which emphasizes the watchword of the Apostle St. Paul:

'Bear ye each other's burdens.' Is this not the same spirit that animates cooperation? 'Bear ye each other's burdens'."

It should also be noted that Cooperation has been practised for a long while back by storekeepers, tradesmen and artisans of various kinds. In New York, for instance, small bakers have met the competition of wholesale bakeries by buying cooperatively the raw materials, such as flour, sugar, butter, lard, etc., needed by them. In many American cities grocers have organized Cooperatives which function under different names, Tom Boy Stores in St. Louis, for instance. But much more could be done in this direction.

F. P. KENKEL

Warder's Review

Harassing Scientists

THE RECENT CONVENTION of the American Association for the Advancement of Science, held in St. Louis the last week of December, saw it to engage in a rather unscientific attack on people who supposedly are infringing upon the freedom of scientists in our country. The attack was directed primarily but not exclusively against the House Un-American Activities Committee, which has found it necessary to cite some men of science for alleged subversive activities. The A.A.A.S. did not restrict itself to mere denunciation of the "paranoiacs" who are "attacking" our scientists. Its president-elect, Warren Weaver, was appointed to "direct the fight on harassment of scientists," as the Post-Dispatch of December 11 put it, by leading a million dollar campaign in defense of "scientific freedom."

A plan of action was advanced by Dr. Maurice B. Visscher, professor of psychology and head of that department at the University of Minnesota Medical School. It was Dr. Visscher who said that many persons attacking scientists at congressional hearings and elsewhere acted like "paranoics"—persons suffering from a form of insanity. The immediate occasion which evoked the vitriolic utterances of Visscher and others was a statement by the House Un-American Activities Committee, reopening its feud with Dr. Edward T. Condon. In fact, Condon became quite the hero during the scientific convention because of the "abuse" suffered by him at the hands of the House Committee. It was reported that he was accorded a resounding ovation by the delegates.

So much for the A.A.A.S. convention. From other quarters also voices have been heard pleading for academic freedom. Dr. George N. Schuster, President of Hunter College, in a special message to his faculty, has told his teachers to put away all fear in going about their pedagogical pursuits, to speak freely and without restraint. Dr. James B. Conant of Harvard has recently said substantially the same thing to his teachers. It may be assumed that other university and college presidents of lesser note have voiced similar sentiments.

While everyone must recognize the necessity of vigilance against governmental curtailment of freedom, be it religious, political or academic, it is much in order at the present time to ascertain the reason for all this apprehension which seems to have seized our scientists and educators in secular institutions. There are indeed, evidences of phobia and paranoia. But these seem to represent the state of mind of many of our scientists and educators, rather than of the supposed attackers. Rather than becoming abusive, it would seem to be more in order for such organizations as the A.A.A.S. to scientifically refute all charges of subversion alleged against their members. If such a refutation be not possible because the charges have a basis in fact, then, in the name of scientific honesty, scientists should clean house by rebuking their wayward members or disfranchising the recalcitrants. After all, we don't really think that scientists themselves believe they are impeccable. Rather than fulminate against such an agency as

the House Un-American Activities Committee, the very need of which is a reflection on us as a nation, our scientists and educators should work for the removal of the real abuses from our national life which have brought this committee into existence.

Our real problem, however, is more basic. It stems originally from the divorcement of science and education from religion and morality. For a long time our scientists and secular educators have impugned religion and the moral law, ridiculed them and held them up to scorn. The necessary restraints imposed by religion have been completely disavowed. God has become expendable, a myth; He has been dethroned. In other words, all sources of necessary and legitimate restraint upon freedom have been ignored. A moral vacuum has been created.

But nature abhors a vacuum, physical or moral. Hence another force enters where God and religion have been excluded. In this instance, as in so many others, it is the State intrudes itself. If men will not reckon with God, they will have to reckon with Caesar; and Caesar's rule easily becomes oppressive. If our modern irreligious scientists and educators examined their consciences with candor, they would discover the real cause of their difficulties. It will avail them little to froth and rage at people who refuse to burn incense at their shrines, who are temerarious enough to think that a scientist might commit an act of political subversion. Statements like those made by Dr. Visscher and others reveal unmistakable evidences of a guilt complex. The sin in some instances may be political subversion; in many more instances it is apostasy from God.

Our religious scientists, of whom there are many, cannot help but regret the excesses of their colleagues. It is they who will ultimately lead modern science out of its wilderness of self-made confusion. Their's is an apostolate as important as it is difficult.

Jobs and the Future

THE UNITED STATES Department of Commerce has predicted that there will be 89 million workers by 1975. This figure compares with 63.6 million members of the labor force in early November and with 41 million in 1920.

The Commerce Department's forecast was based on continuation of a "prosperous peacetime economy." The 1975 total implies an average

increase in the working force of 1.3 per cent during each of the next 23 years. This forecast presents a formidable challenge to the American economy. If the labor force continues to expand and develop according to the pattern set by the past, about 25 million new jobs will have to be created by 1975. Otherwise heavy unemployment will ensue. The national economy must be prepared to accommodate a working population of 89 million by that year, as compared with 64 million in 1950. So go the prognostications of the Commerce Department's analysis.

Another assumption on which the Department bases its prediction is that the country will require a strong national defense for some time to come. All too frequently business forecasters, both private and governmental, look with favor upon armament production as a good thing for business and employment, and think that we cannot have prosperity without it.

On this point we recall the statement of an editorial in *The Nebraska Co-Operator*, December, 1952: "It is economic folly to think that we could not have prosperity without defense production. The unsatisfied needs and wants of the people are great enough to keep factories going full blast if the people had the buying power to satisfy their needs and wants." The editorial suggested an end to high taxes, extortion and profit-piling, as the means to provide the people with the necessary buying-power to ensure prosperity. This is true. The economic status of the laboring man cannot be gauged by his salary alone. Other factors enter into his economic life. Besides the price index which shows what he pays for what he buys, there is the important matter of taxes. Nor must we overlook those personal factors which have a tremendous bearing on the lot of our working people, such as a spirit of thrift and economy. No one can estimate how much of our material prosperity is dissipated by waste, profligacy and ill-advised spending.

O yes, there is much more to consider in reckoning our future economic outlook than the number of job opportunities available, important as this is as an economic factor. We believe that no opportunity should be lost to teach the people of this most prosperous (materially) nation the extremely important lesson of responsibility, which is greater for us simply because we have so much of this world's goods. And it is a spirit of thrift which reveals that sense of responsibility in the stewardship over things temporal.

World-Trade

FREQUENTLY, FAR-REACHING social and economic trends have begun in the little heard-of events and transactions of foreign trade. A short time ago the President of the International Bank for Reconstruction and Development, Eugene Black, gave his opinion of United States spending and lending.

Black told the Economic Club of New York that there is a need for "a fundamental and lasting" change in the U. S. tariff policy. As head of the International Bank, Black has lent \$874,187,000 abroad. But he found that the more he lent the more he became convinced the free world needs U. S. lending less than U. S. spending. He said: "Clearly the United States should open her markets to the free world. It is my belief that no other single factor could do as much in the long run to strengthen the world economy as an expansion in American imports."

What is necessary, Black said, is "a nationwide campaign to demonstrate to the American people that an increase in imports would be a gain and not a loss to the country, and that they themselves stand to benefit from it. The nation needs a new and liberal attitude toward imports, and not merely a reluctant acquiescence in specific tariff reductions. What is required is not that the American economy should lose its self-sufficiency, but that it should be willing to become a little less self-sufficient than it is."

Another recent event significantly ties in with the international banker's statement on foreign trade. The Dean of the University of California's School of Social Welfare, Donald S. Howard, reported on a visit to India and the Far East. Howard said the Indians were bitter and resentful over this country's delay in making wheat loans last year when the Indian people were in desperate need. Further, there was much anger over American efforts to tie strings on the wheat loans, which made it appear that the United

States had no humanitarian interest in preventing starvation, but were sending the grain only because of fear India might go Communist.

The University of California dean added that this country's assistance to India had been too widely advertised and "ostentatious." The State Department, he said, apparently "does not understand the importance of anonymity in giving."

These foreign trade policies and transactions, which have wide social and economic effect, are difficult to appraise in the light of partisan and national interests. But we Catholics have a source of principles in the encyclical of Pius XII, "Exhorting Unity in Opposing World Evils," with which to guide ourselves in such important matters.

The Pope, grasping the root of all international difficulties, wrote: "The idea which credits the State with unlimited authority injures the relations between peoples, for it breaks the unity of supra-national society, robs the law of nations of its foundation and vigor, leads to violation of others' rights and impedes agreement and peaceful intercourse. The human race is bound together by reciprocal ties, moral and juridical, into a commonwealth directed to the good of all nations and ruled by special laws which protect its unity and promote its prosperity."

With the endless talk of Iron and Bamboo Curtains, of a neutral Asiatic block, and of the financially weak sterling nations, these fundamental principles of the Holy Father's encyclical seem somewhat out-of-date. But how else than through a consideration of "reciprocal moral and juridical ties" and "a commonwealth of all Nations" can we hope to deal effectively with the vast and vital world economic problems. The principle of economic "self-sufficiency" certainly proved itself no guide in the nineteenth and first half of the twentieth centuries. These little-known events, transactions and statements deserve thoughtful consideration.

Despite Communist and neo-Nazi uproar, Catholics in West Germany continue to build for a better future. A Family League of German Catholics, authorized by the bishops, was formed to promote "a healthier Christian life in the social field."

Joseph Cardinal Frings, Archbishop of Cologne, stated: "The present distress of the family is a serious concern of the Church. We are thinking especially of better housing, just wages, tax legislation with more regard to the needs of the family, and . . . aid to families with many children."

Contemporary Opinion

IF THE WESTERN TRADITION—or let us name it the Christian civilization—is ever to be more than a thin veneer on a black skin, the task of civilizing must be preceded by the task of Christianizing; and the white man has no more urgent work or responsibility.

If he does not succeed in winning the black man to the Christian faith, and all that goes with that faith, then it will become steadily more difficult for him to maintain his civilization in South Africa.

It is Africa's tragedy that under white leadership the Native within a relatively short time has been able to master with certain limits Western techniques, but that he has not been able as quickly to make his own the Western cultural tradition. Western technique raises his standard of living and helps him to satisfy new needs, but his inability to attain more than a thin plaster of Western cultural tradition prevents him from being trusted with the rights and privileges of that tradition.

LORD MILVERTON

Former Governor of Nigeria, Africa
Die Bürger, October 24, 1952

When people live beyond their means, the ad man and the high pressure salesman must shoulder part of the responsibility. They have helped to destroy the old-fashioned habit of thrift—the attitude that says, "Wait until you've saved the money before you buy."

And they have also helped to suppress the Christian attitude toward worldly goods that counsels detachment and frowns on excessive self-indulgence.

Not only business, but all of us, share the blame. We fail to give good example in the matter of abstention from material satisfaction. Many of us do not practice the spirit of Christian poverty. We flaunt our possessions. We encourage the spirit of "keeping up with the Joneses." Here, as in many instances, we ought to cure ourselves before we prescribe for others.

The Michigan Catholic
September 18, 1952

There is no "common good," no truly human heritage or valid hope of any people, which lies outside God's Providence, is not bound up with His purposes, is not somehow predestined, however natural it be in itself, to find its place in the supernatural order that God has revealed and through which all things created are finally brought back to Him.

BISHOP JOHN J. WRIGHT

The Commonweal, December 26, '52

Until a few decades ago the sources of energy in agriculture were mostly the muscles of men and of animals, explained Wheeler McMillen, editor-in-chief of *The Farm Journal* and *The Pathfinder* magazine, in an address some few months ago.

According to McMillen, without motorization of farm implements, it would have taken three million more men to produce our 1952 crops. It is now possible to use for food production 70 million acres which, without motorization, we would have had to devote to raising of feed for horses. The 70 million acres are one-fifth of the total of our 350 million acres of arable land, the speaker pointed out.

To illustrate the changes in agriculture in recent decades, McMillen cited the case of a farm youth now 17 years old who never had to feed and harness a team of horses, never had to shock grain, never had to cut corn by hand, etc.,—all jobs eliminated by machinery.

McMillen said he was opposed to farm subsidies and expressed the opinion that the day of farm surpluses probably is gone. One reason, he stated, is that we now have 35 million more consumers of food than we had in the early 30's, when agriculture was in distress and farm subsidies were introduced.

The speaker approved the Point IV program for aiding backward areas of the world, provided our country supplies them with simple agricultural tools till they can use more complicated machinery. He added that "not until we give other peoples tools to produce more food, can they devote more of their energies to other pursuits and thus raise their standard of living."

The increase in populations, and above all pagan populations, the striking developments of science, technique and culture; the ascension of the masses to new forms of production, culture and well-being; the brusque and rapid passages to vastly different forms of civilization; all the phenomena of massification, of de-personalization and automatism mark the hour for the intensification and extension of the lay apostolate.

This unification of the world with its antagonism, its interior and totalitarian dualism—all this revolution, this transformation, the upheaval take place on the level of the layman's life, in the life, the environment and institutions of the lay world.

The great powers and the possibilities that these transformations conceal and bring with them are for the layman to develop, as it is for layman to surmount the dangers which they bring. The layman is the first and immediately responsible person in his personal life, in his family, professional, social, cultural and civic life—on the national and international plane.

For a Christian, these responsibilities are apostolic and missionary responsibilities—they are his own and they are irreplaceable.

MSGR. J. CARDIJIN

Catholic Action, Madras, April, 1952

In a feature article in *The Catholic Times*, London, November 28, 1952, R. D. Jebb presented the case against Statism: There are only two effective adversaries of Statism—the Church and the peasantry.

The Church opposes governmental despotism on moral grounds: man, born in the likeness of God, has a right to freedom—"thou shalt have none other gods but Me."

The peasant-owner is, and has always been, conscious that his hold upon freedom and his ability to withstand oppressive legislation depend upon his ownership of productive property. His position makes him capable of withstanding pressure to which the man, dependent for his livelihood on a wage, must submit.

The truth of these remarks is fully borne out in the present struggle with Communism. Catholics continue to be put to death behind the Iron Curtain for their opposition to Godless tyranny, and the long list of peasant leaders who have been murdered by the Soviet is a token of the stubbornness of the peasant's resistance to encroachments upon their freedom.

Fragments

AS LONG AS THERE ARE PEOPLE of faith, even though they may be in chains, materialism cannot speak of victory. Its supreme ideal is might and violence.

Faith puts right over might, especially human rights, the rights of the individual and the family, which are inalienable and exist prior to all earthly power. The State must recognize and protect them. True social life can prosper only on a foundation where man is respected as a personality, but such respect is possible only where faith in God, the soul and immortality prevail.

POPE PIUS XII¹⁾

... But also to nations as such we extend our invitation to render operative this sense and obligation of solidarity: that every nation develop its own potentialities in regard to living standards and employment, and contribute to a corresponding progress of nations less favored. . . . In other words, solidarity among nations demands the abolition of glaring inequalities in living standards, and so in financial investments and in the degree of productivity of human labor.

POPE PIUS XII

Christmas Message, 1952

Canada's Prime Minister St. Laurent has declared Canada must be prepared to buy its "full share" of Asiatic goods. The chief executive told a meeting in Victoria, B. C., that high tariff protection against importing what have been called "cheap foreign goods" is unrealistic, because it would slow down international trade and thus have an ultimate detrimental effect on the Canadian economy. "If we really want to see the (Asian) people improve their standard of living", said the Prime Minister, "we must be prepared to buy our share of 'cheap foreign goods'."

An International Bureau of Catholic Education has been set up at Lucerne, Switzerland, for the purpose of defending on the international level the natural rights of the Church and parents in the field of education.

¹⁾ Address to German *Katholikentag*. August 24, 1952.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Papal Encyclicals and America

AS THE OLD TESTAMENT affirms, when mankind wandered away from God and grave evils arose in human society, God raised up great Prophets who, condemning idolatry and injustice alike, courageously reminded the people of their obligations to God and to their neighbor. In our day, when a paganism as formidable as that of old has engulfed the spirit of the times, enslaving vast portions of the human race, God in His Providence has raised up great prophets in the persons of our Sovereign Pontiffs, who, with a courage equal to that of their prototypes, warn the modern world of the evils besetting it and point out the way for recovery. Pope Leo XIII, in his immortal Encyclical *Rerum Novarum*, adeptly marked out the path for Christian social security between the forces of Liberalism and Socialism, keeping it untainted by either. Ever since, our modern world has had the opportunity of following a safe course to peace and harmony. But social justice and stability are not yet ours, because the Christian world has failed to respond appropriately to Papal social guidance. The principles of the Social Encyclicals have never enjoyed sufficient application in practical life to be able to heal the evils of society and produce the good they can accomplish for the happiness of mankind. As Pope Pius XI pointed out: "There would be today neither Socialism nor Communism if the rulers of the nations had not scorned the teachings and maternal warnings of the Church." (*Divini Redemptoris*, March 19, 1937.)

It was, indeed, with satisfaction that we witnessed in 1951 the many demonstrations in our country in observance of the anniversaries of the great social Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. But it is well to bear in mind that much remains to be done to improve current methods of studying, interpreting, understanding, and applying these principles. It is only too true that even within Catholic circles there still linger attitudes of non-acceptance or merely nominal affirmation of the basic social teachings of the Popes, an attitude which has borne its deadly fruit and has tended to paralyze the force of the Teaching Church in modern American society. Even among those who sincerely appreciate the high moral tone of the Papal

program and its insistence on cooperation rather than conflict, few have penetrated to the very heart of the Papal program or grasped the broader issues involved.

Rerum Novarum overturned the "idols of Liberalism." Forty years later, *Quadragesimo Anno* launched a positive and fully developed program for reconstructing the social order and perfecting it in conformity with the Law of the Gospel. The program of *Quadragesimo Anno* calls for a complete series of interrelated organizations—industrial, agricultural, and professional—freely set up by representatives of the groups concerned, under the supervision but not the control of government, whose purpose would embrace not only the furtherance of their own interests but also the discharge of their duty as part of an organic social body whose dominant interest is the common good. In contrast to the extremes of Statism and Individualism of the modern age, the Papal program proposes a comprehensive and constructive program of social order which takes into account the dignity of the human person, the fundamental right of private property, the social nature of man, and the realities of economic life. Papal teachings place emphasis on economic relations as *human* relations. They do not measure the social problem in terms of the fictitious "economic man" set up by classical economists. Rather they treat the *real* man, the man made by God and redeemed by Jesus Christ, the practical man who is striving to rise above the material world around him to the proper service of God his Creator.

"Having surveyed the present economic system," states Pope Pius XI, "We have found it laboring under the gravest evils. We have summoned Communism and Socialism again to judgment and have found all their forms, even the most modified, to wander far from the precepts of the Gospel.

"Wherefore, to use the words of Our Predecessor, if human society is to be healed, only a return to Christian life and institutions will heal it. . . .

"It is not rash, by any means, to say that the whole scheme of social and economic life is now such as to put in the way of vast numbers of mankind most serious obstacles which prevent them

from caring for the one thing necessary; namely, their eternal salvation." (*Quadragesimo Anno*, May 15, 1931.)

In this country we are encountering at present a disorganized or confused "collectivism." Two courses are open: either the system must be organized around the principles of *Quadragesimo Anno*, or in the end it will come to be disciplined and controlled by the heavy hand of Statism. The American economic system can be gradually reformed from within its own structure by a principle of unity and social authority founded on the Natural Law.

"Today we have labor partly organized," declares the 1948 Bishops' Statement, *The Christian in Action*, "but chiefly for its own interests. We have capital or management organized, possibly on a larger scale, but again for its own interests. What we urgently need, in the Christian view of the social order, is the free organization of capital and labor in permanent agencies of co-operation for the common good."

How utterly illogical and detrimental is the assertion often heard that the Papal Encyclicals have no immediate bearing for America. If the principles of the Papal social Encyclicals can be realized in America, America will become truly great. In truth, the program of the Papal Encyclicals fits in with all that is best in our American traditions and our distinctive institutions. For they exalt the religious and moral principles that form the very basis of our democratic freedom and give substance to the responsibilities of a repre-

sentative democracy such as ours. They are in tune, too, with our idea of the position and function of government. In the Papal Social Program, it is the part of government to stimulate, guide, and restrain, but not to dominate. Such is the role which our Constitution imparts to our Federal Government when it authorizes it "to promote the general welfare." The moral and social ideals which the Papal program aims to implant are the heritage of men who cherish freedom and love justice. The admonition given by Pope Pius XII to the Christian Association of Italian Workers is certainly most timely for us here in America:

"It is now time," said the Holy Father, "to abandon empty phrases and to think along with *Quadragesimo Anno* toward a new organization of the productive forces of the people. . . ."

But in the strain of *Quadragesimo Anno*, unless there is in this country "a renewal of the Christian spirit," all our efforts at social reconstruction will be wasted and our house will be built not upon rock, but on shifting sand. Modern developments, aggravated in our time by war and defense economies, have brought new dangers for social justice and stability. The danger of the rise of a social order devoid of meaning and concerned exclusively with the technique of operation can be overcome only by the understanding of the total meaning of the Papal Social Program.

MOST REVEREND WILLIAM T. MULLOY*
Bishop of Covington

* From an address to the 97th Annual Convention of the Central Verein, St. Louis, Mo., August 17, 1952.

Proponents of the Welfare State and Socialized Medicine were, no doubt, sorry to see the publication of a report entitled "Health Resources in the United States", by the Brookings Institute of Washington.

The report of the research organization's findings give a picture of the average death-rate being cut almost in half since 1900—from 17.2 per 1,000 persons to 9.6 in 1950—and it is still shrinking.

The Brookings Institute report said that during the same period the general health of Americans has been steadily rising. It listed three reasons for this upward swing: "advance in medical science, the increased use of medical facilities and the control of communicable diseases."

It is not to be concluded from this report that adequate medical care is available to all the people in our country. There is still much room for improvement among certain economic groups. But the report does take much of the cogency out of the argument which would make us believe that as a nation we are suffering from a deficiency in medical care which can be met only by government management. Various types of mutual self-help plans are doing much to expedite "increased use of medical facilities"; these services should be extended so as to lighten the financial burden of health-care as much as possible and for as many people as possible.

Colombia Rural Life Congress

A CALL TO CATHOLIC rural leaders to foster the proper use and conservation of natural resources and especially to equip their people with the know-how of sound land cultivation was made by the first Latin American Congress on Rural Life Problems, held in Manizales, Colombia, recently.

The appeal was embodied in a series of conclusions adopted at the close of week-long sessions sponsored by the U. S. National Catholic Rural Life Conference and held under the patronage of His Eminence Crisanto Cardinal Luque, Archbishop of Bogota and Archbishop Antonio Samore, Papal Nuncio to Colombia. Among the 604 delegates were 24 Archbishops and Bishops, ten monsignori and 225 priests.

The Congress, which was hailed as the most impressive of its kind held in Latin America, urged support for government enterprises aimed at the rightful use of the land, and also of the activities of international organizations which seek to give technical aid of various kinds for this purpose.

Catholic leaders, the Congress declared, should "teach and preach that the rational use of natural resources is a moral duty, and should press upon their governments the importance of legislation to protect the social function of the goods of the earth."

Other proposals called for: the training of priests in rural matters through theoretical and practical courses in seminaries given in collaboration with national and international technical organizations; and the creation of diocesan and national agencies through which Catholic leaders would establish ties with governmental and international organizations interested in skilled land cultivation.

In its other conclusions, the Congress covered a wide range of topics affecting every phase of rural life, material and spiritual, which had been discussed both at its general sessions and at meetings of special committees. These conclusions represented a consensus of Catholic leaders from many countries, including Argentina, Brazil, Bolivia, Colombia, Cuba, Chile, Ecuador, Mexico and Venezuela, Canada and the United States.

Discussing the need for rural organizations, the Congress declared that "in conformity with constant papal recommendations, we ought to establish among the people trade unions, cooperatives, farm savings banks, and other social works. Fundamental to the success of such agrarian social or-

ganizations is the formation of lay leaders with the necessary spiritual and technical training. Also of exceptional importance is the formation of groups of priest-specialists who will serve as guides and advisers to the various groups."

Describing large landed estates as "one of the greatest defects of the Latin American agrarian system," the Congress declared that the peasant who works the land ought to be helped to become an owner. It said: "The social, fiscal and economic organizations of our countries should be such that every home can acquire enough space in which the fullness of the Christian life may be developed."

Other conclusions of the Congress dealt at length with the hygienic and medical needs of the farm community, the status of women on the farms, infant mortality and rural electrification needs. The Congress urged that Catholics "unite their energies so that institutions devoted to the problems of health will cooperate most efficaciously in the works of the Church for the welfare of the rural population."

Discussing the problem of the "flight from the land," the Congress declared it is necessary to increase religious instruction in the parishes, to organize means of recreations, and to promote every means to make rural life more attractive, including the improvement of roads and the provision of cheaper transportation.

One major conclusion of the Congress concerned the problem of population and refugees. Refugees fleeing from countries where the Church is persecuted and basic human rights violated should be the object of special help by Catholics in the free world, the Congress said:

"It is essential that Catholics, following the exhortations of His Holiness Pope Pius XII, show zeal in bringing about a realization of practical works which have for their end a remedy to these grave problems of population and refugees.

"With this in mind, it is suggested that Catholic forces be mobilized in the various Latin American countries through the establishment of Catholic organizations, both national and diocesan, which will study and bring to fruition the necessary action, permitting each country to take part in this vital work. Such organizations may take advantage of the technical assistance offered by the International Catholic Migration Commission which has been established for this purpose under the initiative of the Holy See."

JOSE L. HENAO

In a commentary introducing *Time* magazine's January 26 book section, we find a rather provocative prediction that the intellectual food, at least from the printed word, that Americans will be devouring this year is the historical novel. According to *Time*, "the big demand is for the kind of historical that neither engages the mind nor disturbs the emotions, at least not the higher ones."

The commentary continues: "The historicals letting the big promotion build-ups this winter have the competent and predictable plots, the lusty heroines, the mixture of sex and violence that challenges the movies and television."

These are irritating thoughts indeed. Irrespective of the art form, Americans had better take notice of the continuous diet of low-moral sweets in printed form. Congressional reports, educators and churchmen have warned the nation of such a diet's effect on the youth; but these warnings apply to adults as well. Let us hope that any competition among book publishers, motion picture and TV producers to serve the nation's readers a lower diet or "mixture of sex and violence" may be halted before it goes further.

Religious instruction of public school children. A released time program was approved unanimously by the Providence school committee.

Pupils will be released from regular school hours for a maximum of one hour a week, on written request from their parents. The program may be ready to go into effect January 26.

Committee approval followed the members' rejection of a compromise proposal that a dismissed-time program be set up. Under a dismissed-time arrangement, all pupils would have been excused from school, not just those whose parents want them to attend religious instruction classes.

The compromise had been suggested by a group of Protestant and Jewish leaders opposed to released time.

A statement issued by James L. Hanley, school superintendent, credited Protestant groups with pioneering the released time program. It quoted statistics to show that since 1913, when the program began, released time has been put into effect in 3,000 communities in 46 of the 48 states, with a total enlistment of some 3,000,000 children. The program is in effect in 25 cities of more than 250,000 population.

A free social order consists in this: that the various social groups take their own affairs into their own hands and responsibly administer them by themselves—within the framework, of course, of the larger whole, that is, within the framework of the general legal order guaranteed by the state to the community. The statism of the modern state, not to speak of the totalitarian state, permits of no genuine self-administration. Even what goes under the name of self-administration is in fact degraded to the mere carrying out of state orders. Everything on earth and under high heaven is swallowed up by centralized administrative government departments.

This is especially true of the great national states. But the same tendency, which results in a striking superiority of bureaucracy over parliament, is observable in the communal administration of the big cities. In other words, bureaucracy overwhelms democracy. The government bureaucracy of a great state has at its disposal many thousands of first-rate specialists for every imaginable field to be investigated, or for any matter to be decided. A democratic parliament, even if it counts among its members the most fortunate selection from the best men and women in the community, cannot possibly match this governmental roster of specialists, even numerically. It gets pushed into the background, and this all the more, the more legislation turns from the laying down of broad directives for ordering the life of the community to the giving of minute regulations, today for commerce, tomorrow for every phase of the organization of social insurance, next for the manipulation of exchange rates, then for the appointment of university professors, the technicalities of public health administration or regulations for veterinarians.

O. VON NELL-BREUNING, S.J.
Social Review of Economy
Vol. X - No. 2, P. 110

The body of a 14-year-old boy, Bernard Lehner, who died eight years ago, has been reburied under the main altar of the village church of Herengiersdorf as a preliminary to steps being taken for his beatification. The boy's father, a carpenter, and his mother attended the ceremony, at which Archbishop Buchberger of Regensburg officiated. Several thousands were present.

SOCIAL REVIEW

'Progressive' Fad Assailed as Flaw in Schools of U. S.

ABRANDEIS UNIVERSITY professor says the United States is "the most illiterate nation there ever was" and blames it on "progressive" education.

Dr. Ludwig Lewisohn made the remark recently in a speech before the associates of Brandeis University, meeting in suburban Pikesville.

He said that American schools had abandoned "the great discipline" of learning the great tradition of the world and its people, and added: "We must have the historic view of mankind, without which people are at the beck of any demagogue."

Dr. Lewisohn said that Brandeis U., of Waltham, Mass., was following in the steps of such institutions as St. John's College of Annapolis, Md. St. John's is noted for its course on the "100 great books", which focuses study on philosophy, science and language of western civilization.

Archbishop Muench Sees Good Promise in Germany

THE GROWING PROSPERITY achieved by the German nation through diligent work is laying the foundation for social and cultural well-being and a deepening religious life. This was the message of Archbishop Aloisius J. Muench, Papal Nuncio to Germany, as he extended New Year greetings to President Theodor Heuss. The Archbishop, who is also Bishop of Fargo, N. D., delivered the greetings on behalf of the diplomatic corps, of which he serves as dean.

The peoples of the world are entering the new year with three fundamental desires, the Archbishop said: peace, freedom and prosperity. But he warned that as peace can be achieved only if it is based on justice, so the people will follow only those political leaders who dedicate themselves to this principle in the discharge of their office.

Freedom is a natural right based on the human dignity of man, the Archbishop said. The violation of basic human rights of whole peoples has robbed them not only of their freedom, but also of their prosperity, he added.

In outlining the progress made in Germany during the past year the Archbishop listed a spirit of respect shown by workers and employers, and the highminded and active brotherly love displayed in Germany on behalf of refugees.

Five-Point Solution for Waterfront Problem

REV. JOHN M. CORRIDAN, S.J., known as the "waterfront priest," recently offered a five-point program to clean up the corruption in dock labor practices.

The waterfront situation is "unbelievable," Father Corridan said. Longshoremen have been warned that "there'll be bodies floating in the river when this thing is over."

Pointing out that 90 per cent of the men who work the piers and a similarly large percentage of union and shipping company management are Catholics, Father Corridan asked: "How can Catholics tolerate conditions like this?"

The Jesuit outlined a five-point plan to help clear up the dock corruption.

1. Take the docks out of city politics by turning them over to the Port of New York Authority, known for its impressive record. The priest accused New York City's Dock Department of "apathy and neglect."

2. Outlaw public loading concessions. These are the source of a great deal of waterfront evil.

3. Register all longshoremen by a state or federal agency. There are probably no more than 19,000 legitimate longshoremen among the more than 40,000 who work the piers.

4. Set up a system of a seniority rights by checking Social Security records.

5. Develop saner methods of hiring.

To help the hiring process, Father Corridan suggested a division of the waterfront into large sections with central buildings in each section. The central building would be placed under the supervision of an agency such as the State Employment Service or the Port Authority.

Death Rate in Coal Mines Declines

THE DEATH RATE in U. S. coal mines has taken an encouraging downward swing. The Federal Bureau of Mines reported recently that during 1952 there were 546 deaths. However, the Bureau said the fatality rate per million-man-hours of work in the mines remained at a record low of 0.84, compared with a previous low of 0.90 in 1950. During 1951 the death rate was 1.06 per million-man-hours of work.

This apparently indicates that mine control measures in the various coal producing states are finally taking effect and the disastrous toll of life in that basic industry may be further cut.

Catholic Pupils Aided by French Parliament

FOR THE FIRST TIME since the separation of Church and State at the beginning of this century, French Catholic students have been put on an equal footing with those attending State colleges. New legislation permits students to use State scholarships at Catholic universities.

The Senate and the National Assembly have approved the legislation, which extends a 1951 law granting State aid to Catholic primary schools in the form of scholarships for needy students, and gives education allowances for parents through church, school, or parents' groups.

Cardinal Clement Roques of Rennes cautioned against considering the move a complete victory: "If we have the right to hope for other concessions, there is still a long road to be covered before we see all the glaring inequalities in this domain disappear."

Seed Corn from U. S. Helps Farmers Abroad

SEED FROM AMERICA'S midwest, sent abroad through various organizations, including Catholic Rural Life Conference, is helping people in other countries to reduce the shortage of food and relieve famine conditions. The seed, being exported to farmers in Mexico, Italy, France and Western Germany, is hybrid seed corn, highly improved strains of which have been developed in America's cornbelt.

The National headquarters of the N.C.R.L.C. is sponsoring the G.R.O.W. program which is sending hybrid corn to French farmers. For each donation of \$1.00, seed is sent to a French farmer who notifies his American benefactor of its arrival and later of the crops yield. In this way, the Conference is attempting to help relieve food shortage abroad and at the same time benefit foreign farmers and promote international food will.

Catholics Well Represented at International Meeting in India

AN IMPRESSIVE CONTINGENT of Catholic delegates attended the Sixth International Conference of Social Service held recently in Madras, India. The Conference was dedicated to the theme: The role of social service in raising standards of living.

Catholic delegates met at the Loyola College before the conference and decided on a common course of action. "We cannot stand by and see the welfare of the country sacrificed on the altar of mere material prosperity," declared Archbishop Louis Mathias of Madras-Mylapore.

The Indian Institute of Social Order, Poona, which took the main initiative for the registration of Catholic delegates, was well in evidence in the deliberation of the International Conference.

Father Jerome D'Souza, S.J., founder and director of the Institute, addressed the Conference on "Fundamental Education." He pleaded for the dissemination among the Indian masses of the cultural, economic and social ideals necessary for a democratic community, in addition to a knowledge of reading and writing. Father D'Souza said that against 80 per cent illiterates in India before independence, there are now only 70 per cent. "To enable India to maintain her democratic constitution," he added, "it is essential to educate the electorate."

The Fourth Commission of the Conference, on Regional Cooperation in South East Asia, was addressed by Father A. Deage of Nagpur. Agricultural cooperation, he observed, would be of great help to the landless laborer in India, who would have better returns through this medium.

Over 1,250 delegates, about 1,000 from India and the rest from 27 overseas countries including the United States, United Kingdom, France, Germany, Canada and Belgium, attended the conference. Among Catholic delegates from foreign countries were Msgr. John O'Grady, Secretary of the National Conference of Catholic Charities in the United States, and Canon Joseph Cardijn, founder and chaplain general of the Young Christian Workers.

C. of C. Favors Social Security

THE MORE THAN 3,200 member groups of the United States Chamber of Commerce have voted by a 16 to 1 ratio in favor of expanding existing social security programs to cover all working and retired persons. The Chamber headquarters in Washington announced the results of a recent nationwide referendum.

The nation's business men favored expanding social benefits to about five million persons over 65 who have not been able to qualify under the existing federal old age assistance program.

The Chamber said the member groups also favored putting the social security program on a pay-as-you-go, year-to-year basis. In essence this means paying benefits out of each year's tax receipts and eliminating what the Chamber termed "reserve financing." Enactment of these proposals by Congress would eliminate federal subsidy of state relief programs for the aged, thereby saving a billion dollars annually in federal public assistance grants, the Chamber contended.

HISTORICAL STUDIES AND NOTES

THE NINETEENTH CENTURY CATHOLIC CRITIQUE OF THE LIBERAL THEORY OF FREEDOM OF THOUGHT AND UTTERANCE

IV.

IN THE CHAPTER on *the Encyclical of 1864* Newman recalls how, until a few decades earlier in England, the King took the place of the Pope; how the Anglican government acted as the public conscience in regard to thought and utterance, and how the law curbed non-conformist Englishmen at every step and curtailed all but the members of the Established Church in the full exercise of their civic functions. So he tells Mr. Gladstone that in his opinion "Englishmen, who within fifty years kept up the Pope's system, are not exactly the parties to throw stones at the Pope for keeping it up still."⁸³ Newman adds that what Gladstone and his followers consider the Pope's "system" is largely a product of their own malevolent imagination.

Gladstone, in his pamphlet, insists that the Holy See has condemned free speech, free writing, free press, liberty of conscience, liberty of worship and toleration of non-conformity. "Now," Newman asks, "is not this accusation of a very wholesale character? Who would not understand it to mean that the Pope has pronounced a universal anathema against *all* these liberties *in toto*, and that English law, on the contrary, allowed those *in toto*, which the Pope had condemned?"⁸⁴ He proves that the Pope had done no such thing and that the real question is: in what respect, in what measure, has he spoken against liberty? Obviously, the grant of liberty admits of degrees. The very notion of civil society is a relinquishment, to a certain point, of individual advantages and liberties for the sake of common welfare. Yet no fair-minded person would, on that account, say that the British Constitution denies *all* liberty of conscience in word and in deed. But a representative of the very same government which does not permit the sounding of a bell for church, which forbids Catholics (at least according to the letter of the law) to call their bishops by the titles which their religion has given them, which obliges Catholics to pay taxes

for public schools that they cannot use and thus indirectly, forces them to finance schools of their own, which outlaws religious processions even on the Church's premises and proscribes wearing of cassocks by priests when they go out of doors, accuses the Pope of interfering with religious liberty!⁸⁵

Newman then reviews the state of English liberty of speech, of the press, and of worship at his time. He shows that the English law still regarded as an indictable offense the use of seditious language, insulting the sovereign, contempt of court, etc. The press was still subject to the Libel Act. Parliament was striving to curtail the liberty of worship for the High-church Anglicans, and the press was supporting the anti-ritualist tendencies of the government.⁸⁶ The Encyclical *Quanta cura*, on the other hand, does not, as Gladstone asserts, condemn *the* various civil liberties, but rather the propositions: (1) that liberty of conscience and worship is the *inherent right* of all men; (2) that it ought to be proclaimed in *every* rightly constituted society; and (3) that it is a right to *all sorts of freedom* so that it ought not to be restrained by any authority, ecclesiastical or civil, as far as public speaking, printing, or any other public manifestation of opinions is concerned.⁸⁷ Who, Newman asks, is peremptory and sweeping in his utterance: the Liberal who demands liberty of *every* one to give *public* utterance, in *every* possible shape, by *every* possible channel, without any let or hindrance from God or man, to *all* his notions *whatsoever*; or the Pope who denies the universality of the freedoms?

Gladstone, in a new pamphlet, denied that there is or ever was any nation that allowed or promoted such unrestricted freedom, and then goes on to say that it is, however, highly unlikely that the Pope intended to reject something which he knew was imaginary rather than real. Newman, in a postscript to his brochure, replied that the Pope d

⁸³) *Ibid.*, p. 269.

⁸⁴) *Ibid.*

⁸⁵) *Ibid.*, pp. 269-71.

⁸⁶) *Ibid.*, pp. 272-73.

⁸⁷) *Ibid.*, p. 273; the Italics are Newman's.

not speak of nations but rather of writers, and that it is undoubtedly true that there are writers who "maintain doctrines which, carried out consistently, would reach that *deliramentum* which the Pope speaks of, if they have not rather already reached it."⁸⁸) He then refers to John Stuart Mill's book *On Liberty* as a case in point. We must refrain from re-quoting the lengthy passages from the *Introduction* to Mill's book which Newman cites. Anyone who cares to refer to them will quickly convince himself that they vindicate clearly the condemnation in the Encyclical of 1864.⁸⁹)

In chapter 7, Newman takes up the Syllabus, the publication of which had been decried in England as a singular enormity. He makes it a point that this Syllabus must not be taken as some new *ex cathedra* proclamation, but as a kind of abstract or condensed outline of propositions which the Pope had at various previous occasions pronounced to be errors. The true sense of this compendium, enclosed with the Encyclical, is, as Denzinger's *Enchiridion Symbolorum et definitionum* also points out, "to be found only by relating the propositions to the context of the various documents (mostly encyclicals and allocutions) from which the (so-called) condemnations were taken."⁹⁰) As a catalogue or digest, the Syllabus has, according to Newman, no dogmatic force and is thus "to be received from the Pope as an act of obedience, not of faith, that obedience being shown by having recourse to the original and authoritative documents . . . to which it pointedly refers."⁹¹) Newman then selects a few of the erroneous propositions in order to illustrate and prove his point. Proposition No. 77, e. g., states that "It is no longer expedient that the Catholic Religion should be established to the exclusion of all others."⁹²) When we turn to the allocution, which is the reason the proposition was put into the Syllabus, we find that the Pope was speaking of Spain and her breach of the concordat. Is it "any great cause of complaint to Englishmen," Newman then asks, "who so lately were severe in their legislation upon Unitarians, Catholics, unbelievers, and others, that the Pope merely does *not* think it expedient for

every state from this time forth to tolerate every sort of religion in its territory, and to disestablish the Church at once?" For "this is all that the Pope denies."⁹³)

The situation is similar in the case of the Pope's denial of the 80th proposition, according to which the Roman Pontiff could and should come to terms with progress, liberalism, and the new civilization; or of the 78th proposition, i. e., the error that "in countries called Catholic, the public exercise of other religions may laudably be allowed."⁹⁴) In the latter case, the Pope simply protested against an act of Government of a Catholic country, Colombia, permitting foreigners to engage in all kinds of *public* worship. Instead of formally condemning this interpretation and application of freedom of religion, the Pope merely tells those responsible that he is grieved about this, that he had expected something better, that he would pray for them, etc. There are other expostulations of this kind in the Syllabus, e. g., when the Pope denies that in case of conflict, ecclesiastical law must *always* give precedence to civil law; that Catholics can ever approve of secularized science and education; that philosophy is never subject to ecclesiastical authority, etc. Thus Gladstone's criticism of the Syllabus as composed of "stringent condemnations" has no basis in fact. It is, to repeat, a summary of formerly proscribed and censored errors, rather than a set of "extraordinary declarations" or a new law.

In the chapter on the Vatican Council, Newman defends the Church and the Catholics, *inter alia*, against the charge of "renunciation of mental freedom."⁹⁵) Gladstone had asserted that the Church had, in recent decades, repudiated her own past, that she had promulgated doctrines without regard for, or reference to, tradition, and that the "authority of history" had been disparaged. While Newman agreed with Gladstone that the truth of history must be maintained, he did not share his opinion that it is the function of private judgment to maintain and interpret historical truth. "For myself," Newman writes, "I would simply confess that no doctrine of the Church can be proved rigorously by historical evidence; but at the same time that no doctrine can be simply disproved by it."⁹⁶) The Catholic does not believe in what is supposedly the direct evidence of his-

⁸⁸) *Ibid.*, p. 363.

⁸⁹) J. S. Mill, *On Liberty*, 1859.

⁹⁰) H. Rommen, *The State in Catholic Thought*, (St. Louis 2, Mo., 1945), pp. 567f; also J. H. Newman, *Difficulties*, pp. 283-84.

⁹¹) *Difficulties*, p. 281.

⁹²) *Ibid.*, p. 285.

⁹³) *Ibid.*, p. 285.

⁹⁴) *Ibid.*, pp. 286-87.

⁹⁵) *Ibid.*, p. 313.

⁹⁶) *Ibid.*, p. 312.

tory, but in the Church's dogmatic use of history, in her authoritative interpretation of it. Newman makes it clear that he does not wish to say that dogma should be substituted for historical evidence, or submission and acquiescence substituted for learning and critique. He simply says that dogma and history are by no means unrelated and that a dualism of dogmatic and historical truth is an impossibility. Besides, history does not really speak for itself, that is to say, the meaning of historical "facts" is in no way always self-evident. Where human interpretation fails, there we must rely on the Church. What is the authority of an individual historian against the authority of the Church?

As there are doctrines which lie beyond the direct evidence of history, so there are, Newman maintains, doctrines which transcend the discoveries of reason.⁹⁷⁾ Nevertheless, just as historical research must be recognized as relatively autonomous in its own field, so "our logical powers, too, being a gift from God, may claim to have their informations respected."⁹⁸⁾ Yet, it is exactly Protestants who, since Martin Luther, accuse Catholics, especially scholastic philosophers, of exercising rationalization too freely in divine matters. While the Church will always insist that the existence of God, the spirituality of the human soul, human liberty, etc., can be proved with certainty by reasoning, she has also always maintained that many of her verities are supra-rational and, therefore, to be accepted not as proved by reason or by history, "but because Revelation has declared them by means of that high ecclesiastical *Magisterium* which is their legitimate exponent."⁹⁹⁾ Newman agrees with Gladstone that the principle of doctrinal development and that of authority have never in the proceedings of the Church been so freely and largely used as in the ecclesiastical acts of 1864 and 1870, but he denies that at either time the testimony of history was repudiated or perverted.¹⁰⁰⁾ Those who object to doctrinal development and reasoning from Scripture Newman refers to a passage in the philosophical writing of J. Butler, Anglican Bishop of Durham, who believed that the *whole* scheme of Scripture is not yet understood, and that if it ever comes to be understood before the

end of time and without miraculous interposition "it must be in the same way as natural knowledge is come at, by the continuance and progress of learning and liberty. . . And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture."¹⁰¹⁾

The chapter on the Vatican Definition, by which papal infallibility has become an article of faith, contains a number of interesting statements that have a bearing on freedom of conscience and private judgment. Newman here points out that faith is so difficult a virtue that the Church has always been careful "to contract, as far as possible, the range of truths and the sense of propositions, of which she demands absolute reception."¹⁰²⁾ In other words, "the Church, as guided by her Divine Master, has made provision for weighing as lightly as possible on the faith and conscience of her children."¹⁰³⁾ When she has to command her members to believe obscure matters without doubting, she immediately sets her theologians at work to explain those propositions so as to make them "as tolerable as possible to self-willed, independent, or wrongly educated minds."¹⁰⁴⁾ Newman expressed the hope, that the day is over when writers who conformed to the Church's rule of moderation of doctrine can be called "Minimizers."¹⁰⁵⁾ The infallibility, whether of the Church or of the Pope, he says, manifests itself in positive acts, viz., doctrinal definitions, and negative acts, viz., condemnation of error. As to a proposition stigmatized as erroneous, heretical, etc., Newman claims that while such condemnation is doubtlessly a strict warning to keep clear of it, it does not necessarily exclude a discussion of what it precisely is that has been pronounced as wrong, but rather allows of a real exercise of private judgment.¹⁰⁶⁾ However, such "private" attempt to comprehend the significance of the Pope's negative enunciation must not be interpreted to mean a right to doubt that the proposition in question is heretical nor a right to refuse that act of faith which an infallible pronouncement calls for. While in the case of a formal condemnation of error, the right

⁹⁷⁾ *Ibid.*

⁹⁸⁾ *Ibid.*, (the reference to Luther in the following sentence is not Newman's but this writer's).

⁹⁹⁾ *Ibid.*, p. 313.

¹⁰⁰⁾ *Ibid.*, p. 314.

¹⁰¹⁾ *Ibid.*, pp. 318-19.

¹⁰²⁾ *Ibid.*, p. 320.

¹⁰³⁾ *Ibid.*, p. 333.

¹⁰⁴⁾ *Ibid.*, p. 321.

¹⁰⁵⁾ He refers here most likely to W. G. War, since 1862 editor of the *Dublin Review*, who had coined the term "Minimizers."

¹⁰⁶⁾ *Difficulties*, p. 334.

"discriminate" (Newman speaks of "legitimate minimizing") arises from the intensely concrete character of the matter in question, in the case of an affirmative enunciation this right results, on the contrary, from the more or less abstract nature of the doctrinal definition in question.¹⁰⁷⁾ As an example, Newman instances the dogma "that none can be saved outside the Church." It has always been believed that there is no other communion but the Catholics, in which are stored the promises, the sacraments, etc., and that to enter this communion is the prescribed way to heaven. Yet, while the wording of the dogma seems to allow for no exception to its operation, it has always been taken for granted that it is possible to belong to the soul of the Church without belonging to the body. Pius IX has in his Allocution of December 9, 1854, reiterated that those who are in invincible ignorance will not be held guilty in the matter in the eyes of the Lord.¹⁰⁸⁾

Newman lists other instances of a similar kind, concluding the chapter on the Vatican Definition with the observation that from all this it is obvious what caution is to be observed, on the part of private and unauthorized persons, in imposing upon the consciences of others any interpretation of dogmatic enunciations which is beyond the legitimate sense of the words, inconsistent with the principle that all general rules have exceptions, and unrecognized by the Theological *Schola*.¹⁰⁹⁾ Newman wished to leave no doubt about it that, in his opinion, it is a more Christian frame of mind to be easy than to be difficult of belief. Only those who have a generous loyalty towards ecclesiastical authority, and accept the Church's teachings with what is called the *pietas fidei*, are "to be met and to be handled with a wise and gentle minimism." "Still the fact remains," Newman concludes, "that there has been of late years a fierce and intolerant temper abroad, which scorns and virtually tramples on the little ones of Christ."¹¹⁰⁾

In the final chapter, Newman, summing up the results of his long discussion, states once more that the reproach levelled at Catholicism by Gladstone and other Protestants, namely, that after the Vatican decrees, the Church had become an institution "in which freedom of thought and action is utterly extinguished," is without founda-

tion.¹¹¹⁾ He acknowledges the fact that there are "parties" in the Church demonstrating differences of opinion and reasoning even with regard to these decrees. But he feels that various "distinct arguments for the same conclusion, instead of invalidating that conclusion, actually strengthen it." Moreover, these differences in opinion "show that, after all, private judgment is not so utterly unknown among Catholics and in Catholic Schools, as Protestants are desirous to establish."¹¹²⁾ There is nothing to hinder them having their "own opinion and expressing it, whenever, and so far as the Church, the oracle of Revelation, does not speak."¹¹³⁾ While we must not, indeed, deny the great probability of the truth even of enunciations made by the Church which do not claim infallibility, neither should we overlook the fact that "the field of religious thought which the duty of faith occupies, is small, indeed, compared with that which is open to our free, though, of course, reverent and conscientious speculation."¹¹⁴⁾ It does not make sense, Newman argues, that Gladstone, on the one hand, declaims against Catholics "as having 'no mental freedom,' if the periodical press, on the other hand, is to mock (them) as admitting a liberty of private judgment, purely Protestant." "Every note of triumph over the differences which mark our answers to Mr. Gladstone is a distinct admission, that we do not deserve his injurious reproach, that we are captives and slaves of the Pope."¹¹⁵⁾

Newman's letter was a great success.¹¹⁶⁾ As was mentioned before, Gladstone answered with another pamphlet, but then somewhat hastily abandoned the attack. Catholics seemed to recognize that Gladstone's acrimony was perhaps induced by disappointment of hopes of Christian unity.¹¹⁷⁾ Even his close friend, Lord Acton, who in November and December, 1874, published a series of letters in the London *Times*, trying to illustrate Gladstone's main theme by numerous examples, demurred at the latter's conclusions.¹¹⁸⁾

(To be continued)

DR. FRANZ H. MUELLER

¹¹¹⁾ *Ibid.*, p. 342.

¹¹²⁾ *Ibid.*, pp. 344-45.

¹¹³⁾ *Ibid.*

¹¹⁴⁾ *Ibid.*, pp. 345-46.

¹¹⁵⁾ *Ibid.*, p. 346.

¹¹⁶⁾ The Prefect of Propaganda, Cardinal Franchi, wrote to Cardinal Manning that it contained censurable propositions, but nothing came of it.

¹¹⁷⁾ W. P. Hall, *Mr. Gladstone* (New York, 1931), p. 169.

¹¹⁸⁾ *Encyclopedia Britannica*, Vol. I (Chicago, 1937), p. 141a.

¹⁰⁷⁾ *Ibid.*

¹⁰⁸⁾ *Ibid.*, pp. 335-36.

¹⁰⁹⁾ *Ibid.*, pp. 337-38.

¹¹⁰⁾ *Ibid.*, p. 339.

A Very Early American Benevolent Society

A HUNT FOR INFORMATION about mutual aid societies in the Boston Public Library turned up a reference to a slender volume in the rare book room entitled *Constitution of the Franklin Society of the City of Philadelphia Instituted March 8, 1788*. This sixteen page pamphlet was printed in 1792. The society, which had been formed to protect printers, owed its origin to a suggestion of Benjamin Franklin. The contents of the book parallel the ubiquitous *Unterstützungsverein* of later days, but they are interesting because of their greater age and their non-Germanic provenance.

Membership was restricted to printers who were free from bodily infirmity and not over 45 years of age. Members guilty of "felonious breach of the laws of the country" were permanently excluded from the society.

The benefit consisted of 15 shillings a week. A funeral benefit of \$25 was available, and the widow "during her widowhood" received a maximum of \$6.00 a quarter. Every member was obliged to attend a confrere's funeral, wearing a crepe arm band. Absence drew a one dollar fine.

The society helped children of deceased members to get an education by granting them up to 15 shillings per quarter. No child was eligible for help for more than five years. The directors of the society were further obliged to visit the teacher to inquire about the child's progress. It was likewise their duty to visit in rotation the persons who might have a right to support from the society.

Funds were to be accumulated by the payment of entrance fees, fines, and monthly payments of 5/16 of a dollar by each member. This amount was to be paid on the first Saturday of every month.

The treasurer had to give bond for 20 pounds more than the sum he received when he took office. The constitution, dating from financially uncertain years, used British and American units of money indiscriminately. In fact, this society was organized in the same year that the Constitution of the United States was ratified, and it was printed in the year that Congress passed its first coinage act of 1792.

Provision was made for loans, but all applications had to be in writing.

Should the membership fall to three, the society

should still continue to operate. However, should it decline to two, the funds were to pass to the American Philosophical Society for an annual essay contest.

This is a rare document in the history of American social thought. It harmonizes perfectly with that of the early constituents of the Central Verein who in their social insecurity sought strength from solidarity in the middle of the nineteenth century.

REV. B. J. BLIED, PH.D.

Note

MOST HISTORIANS have probably shared a common feeling of disappointment in reading the last pages of Ernest Troeltsch's *The Social Teaching of the Christian Churches*, where he learned that he would not continue his history beyond the eighteenth century. One is compelled, however, to appreciate his reasons for halting his investigation. He believed that, as a consequence of the disunity of Christian civilization and the complexity of the modern, capitalistic, bureaucratic state, the social philosophy of Christianity was, in the nineteenth century, outdistanced by a rationalistic, scientific social philosophy largely independent of, and indifferent to, the teachings of Christianity. The effect of this divorce led Troeltsch to the disquieting conclusion that the "historic forms of the Christian doctrine of society" were inadequate to the social problem which crystallized in the nineteenth century. The Catholic historian who remembers that this was the century of Cardinal Manning, Bishop von Ketteler and Leo XIII may not be as pessimistic. Yet he must agree with Troeltsch that, in the nineteenth century, the social problem became the commanding intellectual and spiritual question. He must also agree that the discussions of this problem which had the widest impact were conducted by those committed to a variety of secular philosophies.

EDWARD GARGAN
Historical Bulletin, Jan., 1953

Seeing the present battle between materialism and Christianity on the level of the intellect, Archbishop Cushing noted that the habits of a generation, "inclined to substitute the stimulation of the senses for the ordinary processes of the mind, result in a decline in mental activity, in an increased unwillingness to accept responsibility to practice self-denial and to encounter those risks which are the concomitant of freedom."

Book Reviews and Notes

Vetter, Gustav A. *Der Dialektische Materialismus*. Verlag Herder. Wien. 1952. 647 Pages. \$7.00.

IN THE FOREWORD, the author declares that the main purpose of this work is to offer documentary evidence of the genuine teaching of the Soviet philosophy. A correct understanding of this philosophy will make it possible to enter into an intelligent discussion of Bolshevism. That such discussions are fruitful, even necessary, can hardly be doubted, since the influence of Russia upon the West is becoming more and more distinctly felt.

The reviewer wishes to give a succinct summary of the rich and abundant content of this work. It is divided into two sections, the one historical, the other systematic. The systematic exposition of soviet philosophy is by far the weightier and more important part; the necessary predispositions for it are laid down in the historical section. In the historical part (pp. 5-259), the author traces the development of Russian dialectical materialism from Marx to Stalin. In the first chapter, he deals with the sources of Marxism. It is interesting to follow the author as he describes with what eagerness and zeal Marx endeavored to avail himself of the opportunities offered by persons and events to form his system (pp. 5-38).

It is frequently asserted in popular writings that the philosophy of Hegel is responsible for the rise of Communism. The author gives a correct evaluation of this statement. He says that Marx found in the system of Hegel two elements which exerted the strongest attraction upon him. The first element is the dynamism inherent in the world view of Hegel, in virtue of which all reality is declared to be in a continuous flow or progress. An event occurs and makes itself distinctly felt; it is counteracted by its opposite; finally both merge into a higher combination. This is the famous triadic progress from a thesis, through its antithesis to a synthesis of both. The second element which made a still stronger impression upon Marx was the wide scope and consistency of Hegel's system. He saw in it an adequate construction of reality, of nature and of human culture. We need not be surprised that Marx had in mind to construct a comprehensive plan of thought. He found his model in Hegel simply because there was for him no other great living system of philosophy at the time. However, the content of Marxism is the very opposite of Hegelianism. Marx himself writes: "My dialectical method is basically not only different from the Hegelian method, but it is its very opposite. With Hegel, the thought process, which under the name of idea he transformed into an independent subject, is the demiurge of reality; but the latter is only the appearance of the former. For me, the idea is nothing but the material transformed and translated in man's thought." (p. 45). Hegel's philosophy is idealism, Marx's is materialism; with Hegel, the idea exists; with Marx only material bodies exist.

The materialism of Marx not only maintains the existence of the visible universe; it also embodies a

materialistic concept of history. For it is a fundamental tenet of Marxism that the ultimate motivating force of all human activity is found in man's attempt to produce the material means of his subsistence. This economic factor determines social and political development. Production, and after it, the exchange of the products, are the foundation of all social order; all phases of human culture follow from this fundamental urge. This is the materialistic interpretation of history.

The historical development of dialectical materialism, of its inner necessity, will lead to a classless proletarian society, in which private property is abolished. For private property has taken on the form of capital, and capital is the means for the weakening and suppression of man. "The more the laborer works, the more powerful becomes the foreign world of objects which he creates; the poorer does he himself become, the poorer his internal world, the less his internal world belongs to him." (Marx). Marx draws the conclusion: the present social order must be transformed, private property abolished, and the material conditions, which cause the result of man's labor to be estranged from man, must be removed. The innermost essence of human labor demands as a normal state a social order in which private property is abolished. This abolition will be the work of social revolution, which will come to pass through the development of the present social order based on private property. For the present social order creates in the proletariat the tool for its own dissolution and destruction (pp. 32f).

In Chapters III to X (pp. 63-259) the author traces the history and development of the revolutionary movements in Russia from the time of nihilism in the 19th century to the present day. This large section contains abundant material, from which a good acquaintance may be gained with the men and the events, which have formed the present social and cultural conditions of Russian Communism.

Chapter X (pp. 237-259) deals with the work of Stalin. Stalin declared his platform to be that of creative Marxism: he intends to devise such means and ways as respond to the present situation in order to realize the goal of Marxism. The aim remains the same for Marx and Stalin—the removal of capitalism and the establishment of a classless proletarian society. The way, however, in which Stalin intends to attain this objective differs widely from that of Marx. There are two great differences. According to Marx, the motivating force of socialistic development is the oppositions between the classes of society; from these oppositions arises the struggle of the classes, violent social convulsions; and finally society will be transformed by way of revolution. Stalin, however realizes that, within the communistic state, there is no longer a place for the struggle of classes, nor for revolution. New motives for social development must, therefore, be found. Stalin proposes such factors as the following: moral-political unity of the nations, friendship between the nationalities within Communism, criticism and self-criticism. Here is a socialistic order which to a high

degree is promoted by moral and spiritual means, by the human activities of cognition and volition. Our author states that in no point of Stalin's doctrine is the departure from the foundations laid by Marx more evident than here (p. 251). A second difference regards the problem of nationalities. Stalin defends the right of national minorities to have their own national development. He says: "National cultures ought to be allowed to develop, to explain all their cultural potentialities, in order to create the suppositions for the melting of all into one common culture with one common language" (p. 254). A soviet writer points out that as Latin was the common tongue of the ancient world, French the language of feudalism, English that of imperialism, so Russian will be the common language of socialism (p. 257f).

The second part of the work expounds the system of soviet philosophy. The first chapter (pp. 265-305) is devoted to the exposition of the formal character of soviet philosophy, which is authoritarian. For the peculiar character of soviet culture is the unity of theory and practice. The practice of the laboring class is the struggle against the dominion of capital, the revolutionary removal of that dominion and the construction of socialistic society. The theory of the laboring class consists in this, that the historical conditions and the transitory character of the capitalistic way of producing are made manifest, and the revolutionary role of the proletariat is shown as the demise of capitalism. Hence Communism has a vital interest in philosophy; the latter being the methodological foundation of revolutionary practice. Soviet philosophers are well aware that, since their philosophy is a party philosophy, it is opposed to objectivism or to impartial investigation of truth (p. 284); freedom of thought is not found in it (p. 295). It is an authoritarian philosophy, as the President of the Academy of Sciences declared, when in the closing session he greeted Stalin as the man, "whose watchful eye and whose genius has corrected our errors in every department, in politics, in economics, and in the fields of the sciences" (p. 297).

In the subsequent chapters, II-VII, the author sets forth the meaning of the term "dialectical materialism." In chapter II he expounds the term "materialism." Marx and Engels, as well as Lenin and Stalin, mean by "materialism" nothing else but realism: what really exists is not the idea, as Hegel thought, but matter. Besides, Lenin and Stalin do not hesitate to affirm that within the material universe there is nothing but moving matter; matter is the only source of the infinite variety of reality (p. 313). There is no room for a spiritual principle, neither soul nor God; there is no heaven distinct from the material universe (p. 314). However, Stalin explicitly states that consciousness and matter are different forms within one and the same nature. Both are two appearances of one and the same reality (p. 500). Hence dialectical materialism repudiates altogether the old materialism of Cabanis, Vogt and Büchner, who held that thought is a physico-chemical process (p. 499).

In chapters IV-VII the author explains what meaning Soviet philosophy attaches to the term "dialectical." By calling materialism dialectical, soviet philosophy re-

fers to the sum total of the laws of thought by which existing reality is supposed to be ruled; it points to the dynamic character of reality (p. 381).

1st law. Nature is not a fortuitous aggregation of things or appearances, but it is a coherent and unitary whole, in which things are organically connected and interdependent (p. 387 ff).

2nd law. Evolution. Things of nature do not only form a coherent whole; they are, besides, in a state of incessant change, of innovation and evolution, in which things arise and pass away (p. 423). What is perishing, changes into a definite new thing, whose origin is the result of its own past. While the new denies the old, it retains its positive element and aims at a higher state of development (pp. 426-427).

3rd law. Transition from quantity to quality. The development of things of nature runs up to a certain limit in the form of merely quantitative change, of increase and decrease. When, however, the quantitative change goes beyond the limit set by the nature of the thing, then a sudden transition of the quantitative into the qualitative change sets in. Thus new things arise (p. 437 ff). In this way, life sprouts out of inorganic matter, and consciousness awakens when nerve cells are properly organized. In a similar way the transition of the citizens' democracy into proletarian democracy takes place (p. 443). We live in an age in which all roads lead to Communism (pp. 444-452).

4th law. The struggle of oppositions. All things of nature contain certain oppositions; for all of them have positive and negative features. They have their past and their future, they have features which disappear and features which develop. The struggle of these opposing characters is the content of the evolutionary process. Hence evolution does not proceed in the form of an harmonious display of appearances, but it takes on the form of a struggle of opposite tendencies within the bosom of nature (pp. 459-467).

The author of this book brings out the fact that dialectical materialism claims to be a complete and coherent *Weltanschauung*, which states that the whole of reality is sufficiently explained by the laws which govern reality. Father Wetter does not fail to show that the laws of dialectical materialism do indicate some of the ways in which the events of nature proceed. Yet he again and again makes it evident that no account is given of the causes from which new things take their origin. Consequently, dialectical materialism is a description, but no explanation of reality. Moreover, Soviet philosophy declares that human society, in virtue of the same laws, will develop into a classless proletarian organization. Yet no evidence is afforded to tell that the classless proletarian society is the natural and necessary outcome of those dialectical laws. This trustful confidence is the credo which Soviet philosophy or better its authorities, Marx, Engels, Lenin, Stalin impose upon its devoted adherents. To a generation in which those who can think at all are tormented by a feeling of being utterly without a goal, dialectical materialism offers a brilliant future; but it offers no surety that this vision is nothing more than a mirage.

The philosopher, as also the social worker, will read this book with great profit, since the author brings

what are the accomplishments and what are the failures of dialectical materialism in theory and in practice.

REV. G. ESSER, S.V.D.
Techny, Ill.

Geck, Dr. L. H.; Rider, Dr. Bernhard. *Theodor Brauer Ein Sozialer Kämpfer* (Kolping-Verlag G.m.b.H. Köln, 1952). Pp. 72.

The subtitle of this booklet, *Gedenkschrift zur 10. Wiederkehr seines Todestages*, tells the nature of the work. It is a richly deserved memorial to Theodor Brauer, who fulfilled the kind of life that St. Thomas Aquinas called simply the best: a practical life continually informed and enriched by the love of God. The book is edited by Dr. L. H. Ad. Geck and Dr. Bernhard Rider. There is a preface by Joseph Cardinal Frings, Archbishop of Cologne.

Two biographical chapters by Drs. Ludwig Heyde and Franz H. Mueller, Director and Chairman respectively of the Social-political Seminars of the University of Cologne and of the Department of Economics of the College of St. Thomas, St. Paul, Minnesota, serve as introduction to the chapters which deal with social phases of Brauer's career. These treat of Brauer's role as a trades unionist, social philosopher, and active social reformer. The extent of Brauer's varied and varied career in the whole field of social science is impressively reflected in the lengthy bibliography of his writings appended to the present text.

Dr. Franz H. Mueller, a long-time associate of Brauer's, describes Brauer's life in America and the inspiration that he brought to the Catholic social and intellectual tradition, already strong, in St. Paul, Minnesota. The present reviewer was fortunate to have been a colleague of Brauer's on the staff of the College of St. Thomas, and was honored to have contributed to the work which Brauer edited, *Thomistic Principles of a Catholic College*. Dr. Mueller's testimony of the affection and esteem in which Brauer was held, carries its own explanation: He was filled with a truly supernatural love for men.

(REV.) CHARLES N. R. MCCOY
Associate-professor of Government
St. Louis University

Burton, Katherine. *The Table of the King*. McMullen, Inc., New York, 1952. 244 pages. \$3.00.

I found this book one of the most interestingly written of the many books I have read of Katherine Burton. In *Social Justice Review* for May, 1950, another of her books was reviewed, *The Great Mantle*, the life of Pius X; this book is the life story of Katherine Gamelin, the Foundress of the Sisters of Charity of Providence.

Katherine Burton not only can write interestingly and well, but she brings out (unobtrusively, but effectively) the mainsprings of the holiness of her subject. Thus, in the life of Mother Gamelin, attendance at Holy Mass and Holy Communion (page 37) even at a very early age, and her great fidelity to her spiritual director (page 51) are spoken of very soon in the biography and frequently throughout the narrative.

Besides the spiritual formation of Emmelie Gamelin, the social life of the times is pictured delightfully. The mild furor over a leghorn or a beaver hat, her gaiety at the dances, her pleasant associations with friends Eulalie, Genevieve, Agathe, her ability to cook appetizing foods, her affection for her husband and sons—these are presented in a lively way. In addition to the personal items of Mother Gamelin's life, Katherine Burton presents enough of the political scene to help place the great movement of charitable foundations which Mother Gamelin started. Of special interest to American readers because of Mother Gamelin's several visits to the United States, the book will delight all readers by its fascinating record of one who achieved success in the face of seemingly unsurmountable obstacles.

JOHN JOLIN, S.J., PH.D., S.T.L.

Notes

JAPANESE READERS have a new storehouse of information from Catholic scholars, in Volume III of the Japanese Catholic Encyclopedia, *Katolikku Daijiten*, just published.

The articles in this 864-page volume, arranged according to a Japanese alphabetical order, begin with "Papal Zouaves" and end with "Sunday." In between, the reader finds a wide range of subjects treated, including many in which modern Japanese are keenly interested. The cost is less than \$8.00 a volume.

The Japanese Catholic Encyclopedia is an achievement of Sophia University, conducted by the Jesuits, and the publishing house of Herder in Freiburg. Many of the articles are translations from recent editions of the celebrated Herder encyclopedias. Notable among the Japanese contributors is Chief Justice Kotaro Tanaka, Japan's leading Catholic layman, who writes on International Law. Father Hans Mueller, S.J., librarian of Sophia University, is editor of the encyclopedia. He succeeded Father J. B. Kraus, S.J. who brought out the first two volumes in 1940 and 1942. Father Kraus died suddenly in 1946. Father Titus Ziegler, O.F.M., is managing editor.

A new Catholic Bible, "The Papal Edition of the Catholic Bible," has rolled off the presses.

The work, edited by Fr. John P. O'Connell of Chicago under the sponsorship of Samuel Cardinal Stritch, is considered to be the most elaborate issued in the United States. It contains more than 100 reproductions of the world's finest paintings on Biblical themes.

Another unique feature is that it incorporates, for the first time in any complete Catholic Bible, the latest Confraternity of Christian Doctrine translation of the Psalms from the original language. The Psalms have been published by the Confraternity, but only as a separate book.

Other features include a 350,000 word glossary of Biblical terms; two Papal encyclicals on the Bible—Leo XIII's "Providentissimus Deus" (Study of Holy Scripture) and Pope Pius XII's "Divina Afflante Spiritu" (Biblical Studies), and 26 other Papal documents on the Scriptures.

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Social Justice Review (indexed in the *Cath. Social Index* and the *Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert A. Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, all monies intended for the various projects and funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editor not later than the 18th of the month preceding publication.

PREPARATIONS FOR 98th C. V. CONVENTION UNDER WAY

NO TIME WAS WASTED by the Catholic State League of Texas in beginning preparations for the 98th National Convention of the Central Verein, which will be held in San Antonio in the month of July. In fact, it was only a few weeks after the St. Louis convention, inquiries were made of the Central Bureau in reference to financing the San Antonio meeting. Since that time steady progress has been made in setting up the machinery of committees to handle the many phases of the convention.

Our San Antonio friends are extremely happy in having the valued patronage of their Most Reverend Ordinary, Archbishop Robert E. Lucey, who has graciously consented to celebrate the Solemn Pontifical Mass at the convention inaugural Sunday morning. Similarly, they are receiving a most generous measure of assistance and enlightened counsel from the members of the Society of Mary at St. Mary's University in San Antonio. Brother Lawrence Gonner, S.M., son of the late Mr. Nicholas Gonner, one of the Verein's most distinguished leaders of the past, has been a guiding spirit in the convention arrangements from the start. He was thoughtful enough to pay a visit to the Central Bureau very recently while en route to Chicago. Another member of St. Mary's faculty to be of assistance to the Central Verein generally and the Catholic State League in particular is Brother William Siemer, S.M., whose father, Mr. Michael Siemer of St. Louis, has been prominent in CV activities for about a half century.

As one might expect, St. Mary's University also plays an important role in the Verein movement in Texas through its alumni, among whom can be found familiar names which have been identified with our organization for several generations.

Committees

While Archbishop Lucey is listed as Honorary President of the Committee on Arrangements, Mr. William V. Dielmann, Jr., has been chosen as General Chairman, with Mrs. Joseph Kraus, President of St. Elizabeth's Society, as Vice-Chairman. Spiritual Advisors to the committees include Rt. Rev. Msgr. Peter Schnetzer, Rt. Rev. Msgr. Joseph Jacobi, Very Rev. John Markovsky, Very Rev. Louis J. Blume, S.M., Henry Rolf, Rev. Ladislaus Jasek, Rev. Robert Schaefer and Rev. A. A. Leopold. Rev. Albert Henkes, Secretary and Vice-President of the Central Verein, is Chairman of the Youth Committee.

The burden of managing the convention has been distributed among sixteen committees. The first of these to begin functioning was the Finance Committee under the chairmanship of Frank C. Gittinger.

Headquarters

The well appointed, air-conditioned Gunter Hotel has been selected as convention headquarters. All business sessions, as well as meetings open to the general public, will be held in the Gunter.

The Solemn Pontifical Mass on Sunday will be celebrated in San Antonio's historic cathedral.

General Committee Meeting

A meeting of the General Committee was held on Sunday, January 23, with Mr. Dielmann presiding. Reports made by all committees indicated progress. About twenty members were in attendance.

The Executive Committee met on January 29, and the presidents of the various districts of the State League will convene on February 8. On February 22 a special meeting on arrangements will be held, on which occasion Mrs. Wm. Rohman of St. Louis, President of the National Catholic Women's Union, will be present to direct the arrangement for the women's meetings.

C.V. Convention in 1936

The last time the Central Verein convened in San Antonio was in 1936. Delegates to that convention recall pleasant recollections of the many objects of interest which intrigued them, most notable of which were the missions and the famous Alamo. And certainly not the least in appeal was that famous Texas hospitality, which is always at its best when extended by members of the Verein. We have been assured that our Texas friends will endeavor to surpass their previous performance when they welcome the delegates to this year's convention in July. They are hoping for a large attendance.

Fine Print Can Be Interesting

A CASUAL GLANCE at the last two pages of this issue of *SJR* discloses almost four solid columns of names listed in fine type. From the esthetic point of view, these pages are not at all attractive. But when one understands the import of that long list of names, these pages are not only attractive, but genuinely reassuring to all who are interested in the Central Verein and the Central Bureau.

For the final two pages of this number tell the story of the outstanding success enjoyed by the annual appeal of the Central Bureau which was sent out about six weeks ago. The success of this appeal is predicted on the contributions made up to this time. Should further donations come in, the response must still be reckoned beyond our fondest expectations. On the basis of past experience, however we have every reason to expect that additional contributions will be forthcoming.

As of January 30, the sum of \$3,617.90 had been contributed by 412 donors. This represents an increase of \$1,033.12, or 39% over last year's total of a corresponding date. The number of contributors has increased 16%.

The Central Bureau has acknowledged every donation with a personal letter. We hope that all members of the Verein and the Catholic Women's Union will derive satisfaction from this encouraging report. It demonstrates most eloquently the widespread interest in this great social action movement which is promoted through the Central Bureau.

A Bishop's Appraisal of the C.V. Declarations

AS IN PAST YEARS, the Central Bureau has sent copies of the Declaration of Principles, adopted at the last CV convention, to all members of the American Hierarchy. Many Archbishops and Bishops took the trouble to acknowledge receipt of these copies. A most encouraging letter was received from the Most Reverend Ordinary of the Diocese of Mobile. It reads as follows:

DEAR FATHER SUREN:

Thank you very much for the copy of the resolutions of the Central Verein and also for the booklet "Who Are the Enemies of the Public Schools?"

Central Verein has done a great work during its existence and your pamphlet is just a continuation of the great service you are doing for God and His Church.

I read the Declaration of Principles in the pamphlet with great interest, and I hope that it has a great coverage, not only among our Catholics, but particularly among our non-Catholics.

Wishing you all success, I remain

Sincerely in Christ

(Signed) † T. J. TOOLEN
Bishop of Mobile

The secretaries of all societies affiliated with the Verein have also received the Declaration which was accompanied by a letter offering to send gratis as many additional copies as may be desired. The hope was expressed that each statement of principles would be read and discussed at the meetings of our societies. The words of Bishop Toolen should certainly encourage our members to comply with this suggestion.

Our WHO Pamphlet

THE PUBLIC REACTION to our pamphlet on the School Question, entitled "Who Are the Enemies of the Public Schools?" has been what we expected—very favorable. Every delivery of mail brings in additional requests for copies, sometimes in large quantities.

To be effective, WHO must get into many hands, particularly those of our non-Catholic fellow citizens. But first, our own members should acquaint themselves with the provocative message of this very ably written publication. They will then want to disseminate it as widely as possible. The Central Bureau is prepared to satisfy any order; our supply of WHO is ample.

Dr. Kenkel's Anniversary

WE AGAIN WISH TO CALL to mind the anniversary of the death of our revered Dr. Kenkel on February 16. It is fitting that all societies and districts mark this anniversary in an appropriate way, preferably with an anniversary Mass of Requiem.

Resolutions Adopted by C.V. Branches

THE ORGANIZATIONAL STRUCTURE of the Central Verein is of such a nature as to provide a wide latitude for initiative on the part of the State Branches and other large component units. In other words, neither the Central Bureau nor the national officers of the Verein insist on assuming the role of prime mover at all times in promoting our program of social action. Yet, there has ever been a marvelous consistency in the application of Catholic social principles among the widely scattered groups which make up our organization. This consistency and harmony are rendered the more impressive in the light of the difference of both conditions and problems to be found in the various places where the Verein is organized.

This admirable combination of initiative with unity is due in the main to the good leadership, both among the clergy and the laity, with which the Verein has been blessed these many years. Also, there has been developed among our members a tradition which has proven invaluable in helping the organization adhere to sound social principles. Our leaders have demonstrated an ability to approach the many and varied problems of different times and different places with a vigor and a restraint, possible only where there is a solid tradition, with the result that CV Branches, even as the national organization itself, have distinguished themselves for their forthright stand on important issues, declaring themselves without compromise or equivocation, but avoiding at the same time all extremism which has proven to be the graveyard of many Catholic social movements.

The best way to demonstrate the working order of the Verein movement in its Branches is to examine resolutions, more correctly termed declarations of principles, adapted by such units. With this in mind we are happy to present typical statements emanating from three Central Verein groups: The Knights of St. John, Covington, Kentucky; The Catholic Union of Missouri; and the Catholic Union of Kansas.

Knights of St. John, Covington

At their convention in Covington, May 8, 1952, the Knights drafted the following declaration on "Catholic Lawyers and Divorce:"

We recognize the home to be the corner-stone of society, and the Catholic home to provide the foundation on which the Church builds a moral society. The break-up of so many homes in our day, therefore, presents a problem, national in scope, in which we as Catholics must become vitally interested.

Catholics are too often influenced by the spirit of the age. As they see more and more of their non-Catholic neighbors seek a solution to their domestic problems in divorce, they are prone to be adversely influenced. Hence it happens that Catholics with marital difficulties immediately consult a lawyer instead of a priest.

It is thus a Catholic attorney must know his moral responsibilities. He must recognize that he is forbidden to assist a fellow Catholic violate the laws of the Church. This would be cooperation in sin, which is strictly forbidden by divine law.

Moreover, all Catholic lawyers should be conversant with the regulations stipulated by the Church for guidance of Catholics who may find it necessary to appeal to the civil courts as far as the legal effects of marriage are concerned. The Catholic lawyer should not represent a Catholic who wishes to file a case in a civil court of domestic relations without the permission of the Church.

On the other hand, Catholic clients should cooperate with Catholic lawyers who have the approval of ecclesiastical authorities. Where there is proper cooperation between priest, client and lawyer, only good results result. It is such cooperation which could save many marriages which otherwise are doomed to disintegration.

C. U. of Missouri

The Catholic Union of Missouri hopes to stimulate interest in parish credit unions through the following resolution adopted at its 59th convention in September of last year:

In spite of the seeming growth and popularity of the credit union movement in Catholic parishes, statistics reveal that only a very small percentage of our parishes can boast of having such an institution.

The Catholic Union of Missouri has long been associated with the promotion of the Credit union movement. It was a prime mover in the drafting of legislation making such a movement lawful. The credit union in the State was organized by men active in the affairs of the Catholic Union of Missouri. St. Andrew's Parish in St. Louis. Since then, hundreds of credit unions have been organized—not so frequently by Catholic parishes, but by non-sectarian organizations and industrial concerns of various types.

In these days of economic uncertainty, the parish credit union is an urgent need. Its benefits are many. It is an effective means for relieving the economic suffering of families burdened by debts, who otherwise may become the hapless prey of unscrupulous, small-time companies; it encourages thrift and saving in a time when few people are provident; it is an effective weapon against inflation, which is always aggravated by need for spending and prodigal living.

In view of the manifold benefits accruing to the people from the parish credit union, we urge its establishment in every parish where possible.

C. U. of Kansas

The Catholic Union of Kansas has most of its activities in rural communities. It is to be expected, therefore, that agricultural problems and problems related to the soil come in for much discussion in that State. The last convention of the C. U. was held late in November of 1952 in Andale. At this meeting several declarations were adopted on rural problems, among which was one on soil conservation and another on the rights of people dispossessed of their homes and farms because of reclamation and flood-control programs.

The statement on soil conservation is brief and to the point:

Soil-conservation practices serve to prevent the highly productive top soil from being washed away, while at the same time retaining a maximum of rain in reg-

where it falls, thus preventing swollen streams and disastrous floods. These are only two of the many benefits deriving from soil conservation.

While we recognize that our communities have profited greatly by conservation programs as administered thus far, we believe that the work has only begun. We are particularly interested in the construction of small reservoirs or basins in strategic places. These basins would not only prevent floods in our river systems, but would retain water for irrigation in regions often affected by drouths.

We urge our people to increase and intensify their interest in soil conservation. We plead for education meetings where this subject could be thoroughly discussed. We look for the day when our soil conservation program will include full land coverage.

On the rights of farmers forced to abandon their homes and lands because of reclamation projects, the C. U. had this to say:

While we recognize that flood control projects and similar undertakings are good and even necessary, and knowing that the common good takes precedence over the welfare of the individual, we wish, nevertheless, to plead the cause of those dispossessed of their homes and properties, which in many instances were family holdings for generations.

It is well to remember that payment for properties condemned is not the sole consideration. Rehabilitation of the people thus affected is even more important. Every effort should be made to assist evacuees to obtain another farm comparable in worth to the one left behind. Above all, extreme care should be exercised lest those forced to evacuate for reclamation projects forsake the land entirely. This would militate against the good of our nation.

Catholic Aid Ass'n. of Minn. to Observe Diamond Jubilee

A RECENT PROCLAMATION from Michael F. Ettel, Grand President of the Catholic Aid Association of Minnesota, announces the organization's completion of seventy-five years of existence. The proclamation says in part:

"We are humbly thankful for these 75 years and pledge anew to carry on and expand the work of our predecessors.

"We look forward to another 75 years—another era—another opportunity to continue to serve and be guardians of the responsibilities entrusted to us.

"Also, and most important, this Diamond Jubilee year is an occasion to be reminded of God's goodness and of thanksgiving for that goodness. A jubilee in the mind of the Church is a day of thanks to God without whose help nothing can be accomplished. Let that thought characterize all the diamond jubilee celebrations of our societies. Surely, each society or group of societies will center its diamond jubilee celebration around a special Holy Mass of thanksgiving that, with true humility and an expression of our utter dependence upon Almighty God and the intercession of His saints, we may deserve His blessings yet more in the years ahead."

District and Branch Activities

Arkansas, Northwest District

THE FIRST QUARTERLY MEETING of the year was held in St. Joseph's Parish, Paris, on January 18. Approximately 150 men and women were in attendance. Six members of the clergy were also present.

A joint meeting with the members of the NCWU of Arkansas was called to order at 1:30 P.M. The delegates listened with interest to the guest speaker of the afternoon, Father Suren of the Central Bureau. Father gave an analysis of the Holy Father's Christmas Message on "depersonalized society."

Following Father Suren on the rostrum was Father Michael Lensing, O.S.B., of Subiaco Abbey, who spoke on our present immigration laws. Father Michael's message was most timely. A most pleasant surprise of the afternoon was the visit of the Rt. Rev. Abbot Paul Nahlen, O.S.B., of Subiaco. Father Abbot urged all present to engage more fully in the activities of the Catholic Union and the Catholic Women's Union.

After the joint meeting, the men assembled for a business session at which Mr. John Adams of Charleston presided. At this meeting the Verein's Declaration of Principles and pamphlet on the School Question were distributed. Action was urged to block Senate confirmation of the presidential appointment of Dr. James B. Conant as U. S. High Commissioner of Western Germany.

The next quarterly meeting will be in Fort Smith.

Arkansas-Central District

The Central District of the Catholic Union met in Conway on January 18. The delegates assembled heard impressive addresses delivered by the Very Reverend Albert Schreiber, O.S.B., Prior of Subiaco Abbey, and by Reverend Lawrence Mauss, diocesan director of the Catholic Rural Life Conference.

Father Schreiber spoke on the Central Bureau's latest publication, a pamphlet by Walter Matt entitled "Who Are the Enemies of the Public Schools?" Father Mauss outlined the Christian philosophy underlying the movement headed by him in the Diocese of Little Rock.

The President of the Catholic Union, Mr. T. J. Arnold of Little Rock, attended the meeting and addressed the delegates.

"If you desire further exemplification of what you should do, I refer you to the shining example of one of your own leaders. Yes, you have in your midst a model. Frederick Philip Kenkel is present here today. His spirit hovers over this assembly. May his past be your pattern for the future.

"Mr. Kenkel was a sociologist, a publisher, a journalist, an editor, an author. But above everything else he was a Catholic. He was a Catholic in thought and in action. He was ardently and always Catholic. If you do your duty to him as one of the greatest leaders the laity in our country has ever had, he will one day be a canonized saint of the Church. Pray that God may grant that."

RT. REV. ABBOT IGNATIUS ESSER, O.S.B.,
to the 97th CV Convention, August 17, 1952

Cardinal Urges Thanks

HIS EMINENCE Josef Cardinal Frings, Archbishop of Cologne, has called on German Catholics for prayers of thanks for the country's improved economic conditions which, he said, have exceeded all expectations. The German Cardinal made the point in a New Year address in his cathedral. He contrasted western Germany's present prosperity with the poverty of five years ago and conditions prevailing in lands only a short distance away.

Cardinal Frings said it would be a sign of great ingratitude not to give credit for these improvements in Germany to those who have had charge of the community in the postwar years. The Cardinal pointed to a housing shortage as one of the chief problems for the country. He noted that the problem was aggravated by the millions of expellees and refugees from the east. Other concerns, he said, are the German prisoners of war still held by the Soviets, the war invalids and displaced persons.

Cardinal Frings appealed for construction of family-type dwellings, which could eventually become privately owned. He said that only when private property becomes widespread, replacing collectively-held property, will the proletariat disappear.

Dutch, Dollars and Cheese

BREAD AND CHEESE make a good meal for a hungry man.

The people of the Netherlands produce plenty of cheese, but they have to import the flour from which their bread is made. In recent years they have been buying their flour—about 73,000 tons annually—from the United States.

However, the Dutch people have to pay for their flour with dollars. To earn these dollars they export goods and services to America. In the past they have exported cheese to this country.

Now the Dutch can't sell some of their cheese in this country because of Section 104 of the Defense Production Act. This means that they can't earn as much money to spend on flour.

Therefore, they plan to cut their purchases of flour from the United States from 73,000 tons to 57,000 tons this year. The reduction represents wheat costing the amount of dollars that they have been unable to earn because of Section 104.

They'll buy the other 15,000 tons on the world market, wherever they can.

American Farm Bureau News Letter

Since 1913 Tuskegee Institute has issued annually a report to the nation on lynching. This year it has no lynchings to report. It is the first year in which no lynchings have been recorded since the keeping of the record on this crime began seventy years ago. It may be too soon to say that lynching has vanished as a nightmare of the American scene, but at least it is a vanishing one. The record, as Tuskegee summarizes it by the decades, shows how the crime of murder by mob has steadily declined.

There have been a total of 896 cases of lynchings since 1913. The decade from 1913 to 1922 had 597 of these, or 66.6 per cent; 1923-32 had 175, or 19.5 per cent; 1933-42 had 103, or 11.5 per cent, and 1943-52 had 21, or 2.3 per cent, with the last year of the current decade a clear one. The year 1952 has the credit of one lynching prevented by positive action when a threat was present.

The storms of violence have not subsided. Tuskegee reports that in the four years from 1948 to 1952 there were at least sixty-eight instances of bombing or attempted bombing "connected in the main with religious and racial tensions." These occurred in a total of thirteen states and twenty-seven cities and towns of wide geographical distribution.

New York Times

American opposition to Soviet Communism is in the main tactical, while the opposition of the Catholic Church to Communism as a system is based on an unchanging set of moral principles. Tactics may call for a change of governmental policy, at which moment the strong position of the Catholic Church in national life would fade as quickly as it faded in 1941. Should that change occur, there would come a time of crisis for the Church in the United States, a time demanding not a laity trained in submission, but a trained lay leadership ready for sacrifice, for heroic acts. Is there any indication of how our lay people would act in such a situation?

JEREM O'SULLIVAN-BARRA
Integrity, November, 1952

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

Address, Central Bureau, 3835 Westminster Place,

Donations to Central Bureau

Previously reported: \$5,402.15; Estate Amalia Grob, Texas, \$500; Aloys Strunk Family, Kansas, \$1; Security Title and Trust Co., San Antonio, Tex., \$300; John Geffner, Texas, \$50; C.C.V. of Connecticut, \$200; Frieda Felder, Calif., \$1; German Catholic Federation of Calif., \$50; Ss. Peter and Paul Ben. Soc., San Francisco, Cal., \$25; St. Joseph's Ben. Soc. of San Francisco, Cal., \$25; Catholic Kolping Soc. of Los Angeles, Cal., \$10; Catholic Kolping Soc. of San Francisco, Cal., \$10; St. Anthony's Ben. Soc. of Los Angeles, Cal., \$5; Jos. Kaschmitter, Idaho, \$5; Virgil Pelon, Mich., \$1; Mrs. Catherine Erhardt, Ill., \$1; Chicago District League NCWU, Ill., \$5; Mrs. J. P. McGann, Fla., \$1;undry minor items, 12c; Total to and including January 21, 1953, \$6,592.27.

Christmas Appeal

Previously reported: \$1,195.00; St. Louis Register, Mo., \$25; Rev. A. Stumpf, Mo., \$5; Rt. Rev. Msgr. J. Keumann, Ill., \$25; Mrs. Nicholas Betzen, Kans., \$5; Fr. B. N. Lies, Kans., \$25; Rev. Suitbert Brueckmann, O.S.B., S. D., \$1; Arthur Schemel, N. Y., \$6; Very Rev. Msgr. H. E. Stitz, Mo., \$10; Rev. Frank Huslig, Kans., \$1; St. Ann's Sodality, Ss. Peter and Paul Church, St. Louis, \$5; Mrs. E. Stoessel, Mo., \$2; St. Joachim Verein, Rich Fountain, Mo., \$15; Fred A. Kueppers, Minn., \$5; Sisters of St. Francis, Springfield, Ill., \$10; Rev. Leo Wedl, Wis., \$3; Miss Elizabeth Kuhlman, Ill., \$1; J. N., \$1; Wm. B. Riley, Mo., \$2; Leo Hammer, Ark., \$5; Rev. M. A. Vitkus, Mo., \$5; Rt. Rev. Msgr. Anth. Goebel, Ky., \$25; Miss Thecla Doniat, Ill., \$2; Rt. Rev. Msgr. Jos. Lederer, Wis., \$5; John Wollschlager, Conn., \$5.15; J. V. Kirchhoff, Mo., \$2; Max Hussar, Sr., Pa., \$5; Joseph Beller, N. Y., \$2; Mrs. M. Stellern, Mo., \$2; Essex Co. NCWU, Newark, N. J., \$5; Hy. B. Dielmann, Tex., \$10; St. Ann's Christian Mothers Soc., St. Charles, Mo., \$25; Rev. Stephan Zohlen, Wis., \$5; St. Boniface Society, Hamden, Conn., \$20; Rev. John McKavney, Pa., \$5; Rev. Louis Zirbes, Wis., \$10; Wm. D. Walsh, Mo., \$5; Rev. B. J. O'Flynn, Mo., \$10; Rev. Charles Schmitt, Mo., \$5; Rev. G. A. Reinsch, S.J., N. Y., \$2; Frank C. Kueppers, Minn., \$10; Rev. Justin Sion, O.S.B., Kans., \$2; Val J. Peter, Neb., \$5; Jos. B. Goedecker, Mo., \$5; Miss Minnie Voss, Pa., \$5; Rev. J. Portuchek, Mo., \$1; Rev. Edw. Varble, O., \$5; Jos. Schmitz, Pa., \$5; Rev. Raymond Willerding, Mo., \$2.50; Rt. Rev. Msgr. Bern. Sinne, Neb., \$10; Theo. H. Volkert, Ind., \$1; Fred Schroeder, Mo., \$1; F. A. Gross, Minn., \$5; St. Benedict's Rosary Altar Soc., Newark, N. J., \$5; A. W. Neuvoehner, Ia., \$10; Miss Anna Alles, Del., \$3; Jos. Arnold, Cal., \$5; R. F. Reschke, N. Y., \$5; Egbert Osterman, N. J., \$5; C. J. Suellentrop, Kans., \$5; John A. Suellentrop, Kans., \$15; Charles Stelzer, Maine, \$5; Rev. Fred Sprengle, Mo., \$10; St. Joseph Ben. Soc., Little Rock, Ark., \$10; Rev. Chas. McCoy, Mo., \$10; Theo. Vollmer, Ind., \$1; Rev. J. P. Rewinkel, Conn., \$5; Most Rev. George Rehring, D.D., Ohio, \$5; Bern. Lies, Kans., \$10; Effingham Cty. Prtg. Co., Ill., \$30; Rev. John Engler, Pa., \$3; Mrs. Ann Waider, Cal., \$2; Elizabeth Schuette, Ill., \$5; Rev. Hy. Steinhagen, Pa., \$5; Rev. Herman Walder, Pa., \$5; Miss Margaret Wisman, Ill., \$5; Jos. Holzhauser, Wis., \$5; Most Rev. Joseph Mueller, D.D., Ia., \$50; T. J. Uttenweiler, Conn., \$2; Rev. Geo. Regenfuss,

Wis., \$2.50; Edw. B. Albus, Pa., \$10; St. Martin Ct. 34 COF, Chicago, Ill., \$5; Aloys Strunk Family, Kans., \$2; Jos. Plassmeyer, Mo., \$5; Rt. Rev. Msgr. Wm. Fischer, Mo., \$10; Mrs. Frk. Schrameyer, Pa., \$1; Mrs. Celia Costigan, Ohio, \$5; Rev. B. Kunkel, Ill., \$1; Rev. Lorenz Rieth, Kans., \$3; Br. 613 LCBA, Chicago, Ill., \$1; Otto M. Schultz, Ill., \$15; Very Rev. Dean Jos. Hensbach, S. D., \$5; Rochester Branch NCWU, N. Y., \$5; J. F. Willmering, Mo., \$5; Br. 1150 C. K. of A., Brinkley, Ark., \$3.50; Blessed Sacrament Church, Rochester, N. Y., \$5; G. H. Kenkel, Ark., \$5; Rt. Rev. Msgr. J. N. Wachter, Pa., \$10; Eleanore Kenkel, Mo., \$10; Miss Elsie Stackman, Conn., \$1; Rev. A. J. Stevens, Mo., \$3; Rev. J. A. Krimm, C.Ss.R., N. Y., \$5; Adam Ridinger, Conn., \$10; St. Joseph Parish Holy Name Soc., Cottleville, Mo., \$2; Eugene Gummersbach, Mo., \$10; E. E. Winkelmann, Mo., \$10; John and Mary Stadler, N. Y., \$30; J. A. Dockendorff, Ill., \$10; M. J. Kirsch, Pa., \$5; Most Rev. John McNamara, D.D., Wash., D. C., \$10; Harry Jacobsmeyer, Mo., \$10; St. Anthony's Altar Soc., San Francisco, Cal., \$5; Wm. Buhr, Mo., \$2; St. Michael Soc., Poughkeepsie, N. Y., \$5; Rose Seitz, Ill., \$5; Rev. A. M. Jaschke, Ill., \$5; E. C. Lindenschmidt, Ind., \$5; W. D. Jochems, Kans., \$10; Alphonse Schneiderhahn, Mo., \$5; Franz Mueller, Minn., \$5; Barney Maier, Ill., \$2; J. M. Zimpel, Ark., \$2; Rev. E. C. Kramer, N. Y., \$10; Jos. Kilzer, N. D., \$25; Eliz. Oettershagen, Ill., \$2; Hy. Wolking, Cal., \$10; Jos. Hess, Conn., \$10; St. Symphorian Br. 1046, Chicago, Ill., \$5; Frk. Everding, Mo., \$10; Mrs. Alma Mangold, Tex., \$5; Mrs. A. Lutz, N. Y., \$2; Rev. Ethelbert Harms, O.F.M., Mo., \$10; Fred Kunz, Pa., \$1; Leo Range, Mo., \$2; Dan McGlynn, Pa., \$3.75; Rev. Jos. May, Pa., \$10; John Pack, Wis., \$1; Mrs. Catherine Behnke, Cal., \$1; Andrew Plass, Wis., \$5; Margaret Coyle, Pa., \$1; Mrs. C. Poettgen, Mo., \$1; John F. Suellentrop, Kans., \$10; L. F. Stehling, Wis., \$1; Most Rev. C. P. Greco, D.D., La., \$15; Anna Dorsch, Conn., \$1; St. Ann's Soc., Delano, Minn., \$2; Jos. J. France, N. Y., \$3; CWU of Torrington, Conn., \$5; Mothers Society, Windthorst, Tex., \$5; Marie Fellenz, Md., \$10; Most Rev. Wm. Mulloy, D.D., Ky., \$25; CWU of Arkansas, \$10; Jos. Schrewe, Ore., \$5; Agatha Buerger, Ark., \$5; James Zipf, Mo., \$2; Wm. Mersinger, Mo., \$10; St. Joseph Men's Sod., Beckemeyer, Ill., \$10; Ben. Schwegmann, Sr., Tex., \$10; Clarence Schumacher, Pa., \$3; Mrs. Alois Mader, Pa., \$1; T. J. Arnold, Ark., \$25; Mrs. Arthur Lueke, Tex., \$1; Mr. and Mrs. Dan Winkelmann, Mo., \$10; Mr. and Mrs. Ott, Ill., \$5; St. Anthony's Soc., Delano, Minn., \$10; N. N., Pa., \$1; H. J. Donahue, N. J., \$1; Br. 181 C. K. of St. G., Berwick, Pa., \$2; Wm. Griebel, Md., \$2; Charles Bauer, Pa., \$2; Rev. L. Chiuminatto, S.J., Mo., \$10; Jos. Gervais, N. Y., \$25; Jos. Kutz, Mo., \$5; Amalia Otzenberger, Mo., \$2; N. N., Mo., \$5; St. Peter Society, New Britain, Conn., \$10; St. Agatha's Church, Chicago, Ill., \$10; St. Augustine Ct. 359 COF, Chicago, Ill., \$5; Mrs. Vera Doyle, Ill., \$2; Mrs. Julia Clemens, Mo., \$2; Miss Laura Schilling, N. Y., \$5; Stephan Utz, Conn., \$2.50; R. A. Steger, Mo., \$1; Harold Ellebracht, Mo., \$5; N. N., Mo., \$1; Rev. Jos. Henrich, N. Y., \$10; Rev. Leo. Holdener, Mo., \$10; St. Elizabeth Guild, N.Y.C., N. Y., \$10; Wm. S. Houck, Ohio, \$5; John Herbst, Wis., \$5; Allegheny Co. Section CCV of A., \$5; Fred H. Kenkel, Conn., \$10; Frank Holzner, Va., \$2; Miss Josepha Vollmer, Pa., \$10; George Hermann, Conn., \$3; Sr. Holy Name Society, Coplay, Pa., \$10; St. Stephan's K. U. Verein, Irvington, N. J., \$10; Rev. Paul Kersgieter, Mo., \$5; Rev. E. J. Holtgrave, Ill., \$5; Rev. F. J. Remler, C.M., Mo., \$10; Rev. Jos. Krug, N. Y., \$5; Rev. Jos. Wuest, C.S.Sp., Mich., \$10; Dr. Jos. Frey, N. Y., \$3; H. F. Henry, Mo., \$5; Miss Marion Taylor, Pa., \$5; Anth. B. Kenkel, Md., \$5; Miss Blandine Cote, Conn., \$1; Mrs. Aug. Huelsing, Mo., \$1; Rev. E. Fallert, Mo., \$5; Rev. John Louis, Mich., \$2; J. G. Kretsch, Minn., \$10; John J. Messer, Md., \$5; Frieda Felder, Cal., \$5; St. Boniface Frat. of Third

Order of St. Francis, San Francisco, Cal., \$10; Rt. Rev. A. T. Strauss, Mo., \$15; Miss Juliana Scheppers, Mo., \$1; Blonigen Sisters, Minn., \$10; Rev. Jos. Becker, Wis., \$5; WCU Br. 91, St. Louis, Mo., \$10; Rt. Rev. Msgr. Chas. Gilmartin, Ill., \$2; Rev. John Godfrey, Mo., \$5; St. Francis de Sales Ben. Soc., St. Louis, \$25; St. Ann's Soc. Harper, Tex., \$2.50; Mathias Weiden, N. Y., \$50; Romuald Hipp, N. Y., \$2; E. O. Fisher, Kans., \$10; Rt. Rev. Msgr. Peter Pape, Wis., \$5; Holy Trinity Ben. Soc., St. Louis, \$5; Mrs. Katherine Schmit, Mo., \$5; Rt. Rev. Msgr. M. Rupp, Mo., \$5; St. Francis de Sales Christian Mothers Soc., St. Louis, \$25; Mrs. John Werner, Ark., \$3; St. Francis Sodality, Portage des Sioux, Mo., \$10; R. A. Ransil, Pa., \$1; Jos. Reinhard, Ohio, \$1; Max Leuterman, Wis., \$5; Norman Puff, Mo., \$2; St. Elizabeth Altar Soc., West, Tex., \$5; Miss Mary Meurer, Ark., \$2; Jos. Kraus, Tex., \$3; Val. Henigen, N. Y., \$2; Immaculate Conception Church, Ohio, \$5; Rich. Hemmerlein, N. Y., \$5; Rev. E. W. Byron, Minn., \$10; Mr. and Mrs. John Huether, N. Y., \$5; Mrs. Anna Schuster, Ohio, \$2; Mrs. Thos. Mann, Conn., \$2; Mrs. Elizabeth Echele, Mo., \$1; Jr. CWU of Brooklyn, N. Y. and Miss Christine Greenfelder, \$10; Br. 12 C. K. of St. G., Carnegie, Pa., \$1; Mrs. Gertrude Wandell, Ill., \$5; C. K. of St. G., Northampton, Pa., \$5; J. M. Aretz, Minn., \$2.50; St. Ann's Sodality, Portage des Sioux, Mo., \$10; Otto Jaeger, N. Y., \$5; C. P. Michels, Mo., \$5; Dr. G. J. Germann, Minn., \$5; Rev. P. J. Cuny, Conn., \$10; C. K. of Columbus Br. 996, Ft. Smith, Ark., \$10; Rt. Rev. Msgr. John Hummel, Wis., \$25; Miss Gertrude Manske, Ill., \$1; Pittsburgh Dist. Knights of St. George, Pa., \$5; Sigm. Rechner, Ill., \$1; Rev. M. P. O'Sullivan, Cal., \$5; Rev. Wm. Koenig, Pa., \$5; Rev. Arthur Bromschwig, Mo., \$5; Mary Lahm, Mo., \$1; Theobald Dengler, N. Y., \$100; N. N., Mo., \$5; Karl Nissl, Cal., \$5; Mrs. Bruno Hartmann, Tex., \$2.50; Nativity Sanctuary Sodality, St. Louis, \$5; St. Ann's Society, St. Peter's Ch., New Britain, Conn., \$10; Herman Kohnen, Mo., \$2; St. Louis and Cty. District League, Mo., \$10; Anna Knollmeyer, Mo., \$5; St. Theresa's Soc., Albertsville, Minn., \$3; Rev. John Haskamp, Neb., \$10; Rev. S. H. Loeffel, Ill., \$10; Christian Mothers Soc. of St. Anth. Church, Milwaukee, Wis., \$10; St. Ann's Altar Soc., St. Henry's Ch., E. St. Louis, Ill., \$5; L. C. B. A. Br. 104, Rochester, N. Y., \$5; M. A. Oehm, Pa., \$2; Sacred Heart Men's Soc., Colwich, Kans., \$10; St. Nicholas Ben. Soc., Egg Harbor, N. J., \$5; St. Joseph Holy Name Soc., Peru, Ill., \$10; Br. 64 C. K. of St. G., Wilkes-Barre, Pa., \$10; Br. 189 C. K. of St. G., Altoona, Pa., \$2; Jos. Berning, Ohio, \$4.50; St. Joseph's Soc. of Rowena, Tex., \$15; Mrs. Jos. Cavanaugh, Del., \$5; Mrs. Barbara Leuver-Doyle, Ill., \$5; Theresa Binder, Pa., \$5; St. Mary's Soc., Hastings, Minn., \$5; St. Aloysius Y. M. Soc., Allentown, Pa., \$10; C. K. of St. G. of Indianapolis, Ind., \$5; Brooklyn Branch NCWU, N. Y., \$20; Our Lady of Sorrows Christian Mothers Soc., St. Louis, \$10; Fred P. Wolf, Pa., \$1; St. Michael's Soc., Fryburg, Pa., \$5; John Eibeck, Pa., \$5; Rev. George Duda, Tex., \$2.50; St. Coleta Ct. 411 WCOF, Chicago, Ill., \$3; Christian Mothers Soc., Lindsay, Tex., \$5; St. Elizabeth Soc., Chaska, Minn., \$5.50; Holy Family Comm. 197 K. of St. J., Rochester, N. Y., \$5; St. Joseph Soc., Menasha, Wis., \$5; Rev. George Timpe, Wash., D.C., \$5; Rt. Rev. Msgr. John Grasser, Wis., \$5; St. Ann's Mission Soc., Liebenthal, Kans., \$10; Most. Rev. A. J. Muench, Germany, \$10; St. Mary's Br. 252 WCU, Quincy, Ill., \$2; CWU of Hamden, Conn., \$5; St. Eustace Comm. 39, Rochester, N. Y., \$5; St. Joseph's Mutual Aid Soc., Ft. Smith, Ark., \$10; Andale Mission Soc., Kansas, \$10; St. Boniface Benev. Soc., Peoria, Ill., \$5; Chas. Schweickert, Ill., \$5; St. Lawrence Ben. Soc., Milwaukee, Wis., \$25; Mrs. Johanna Toomey, Ill., \$10; St. Mark's Men's Soc., Colwich, Kans., \$15; Maryland Branch NCWU, \$10; Peter Wenzel, Kans., \$10; Teresa and Veronica Hellmann, Conn., \$10; St. Joseph Men's Sod., Ss. Peter &

Paul Ch., St. Louis, \$5; Redemptorist Fathers, Philadelphia, Pa., \$5; Total to and including January 21, 1953, \$3,498.90.

Chaplains' Aid Fund

Previously reported: \$305.70; CWU of New York Inc., N. Y., \$25; St. Francis de Sales Benevolent S. St. Louis, \$6.30; Total to and including January 1953, \$337.00

St. Elizabeth Settlement

Previously reported: \$14,866.38; Greater St. Louis Community Chest, \$1,672; Interest Income, \$30.30; Fr children attending, \$1,421.57; Total to and including January 21, 1953, \$17,990.25.

European Relief Fund

Previously reported: \$837.00; Rt. Rev. Msgr. Jos. Vogelweid, Mo., \$10; Young Ladies Dist. League, Louis, \$35; Miss M. Buggle, Mo., \$40; Per Rev. V. Suren, Mo., \$10; St. Francis Convent, Springfield, \$50; J. G. M., Mo., \$25; Total to and including January 21, 1953, \$1,007.00.

Catholic Missions

Previously reported: \$6,444.70; Sisters of the Visitation, St. Paul, Minn., \$5; Sacred Heart Convent, Yaton, S. D., \$16; Rt. Rev. Msgr. Jos. A. Vogelweid, Mo., \$120; Aloys Strunk Family, Kans., \$7; St. Francis Convent, Baltimore, Md., \$3; CWU of New York, N. Y., \$31.75; Holy Family Convent, Manitowoc, W. \$5; Poor Clare Nuns, New Orleans, La., \$2; E. Winkelmann, Mo., \$41; N. N. Mission Fund, \$67. Wm. J. Sullivan, Ill., \$40; Mrs. Mary L. Stang, Canada, \$5; St. Joseph's Convent, Stevens Point, Mich., \$5; Rt. Rev. S. A. Fasig, Pa., \$5; Mrs. Monica Soeder, N. \$15; St. Elizabeth Guild Mission Fund, N. Y. C., N. \$25; New York Local Branch CCV, N. Y., \$1; Joseph's Convent, Denver, Colo., \$29; Benedictine Nuns Pittsburgh, Pa., \$5; Per Rev. V. T. Suren, Mo., \$5; Franciscan Sisters, Joliet, Ill., \$5; Miss Frieda Feld Cal., \$10; N. N., N. Y., \$5; Monastery of Our Lady of Charity, El Paso, Tex., \$1; Sisters of the Visitation, Rock Island, Ill., \$10; Sisters of the Holy Child, Rome, Pa., \$1; St. Andrew's Hospital, Murphysboro, Ill., \$5; Sisters of Loretto, St. Louis, \$9; Miss Buggle, Mo., \$30; Sisters of Mercy, Buffalo, N. Y., \$5; Monastery of Our Lady of Charity, Green Bay, W. \$11; N. N., Mo., \$10; Sisters of St. Francis, Ste. Niagara, N. Y., \$12; Monastery of Our Lady of Charity, Buffalo, N. Y., \$6; J. M. Aretz, Minn., \$2.50; Otto Jaeger, N. Y., \$1; Nazareth Sodality, Nazareth, Pa., \$1; Mathilda Enzmann, Conn., \$5; Sisters of St. Francis, Nevada, Mo., \$5; Sisters of the Presentation, Dubuque, Ia., \$15; Frank Verderber, N. Y., \$25; A. M. L., Mo., \$10; Sisters of Divine Providence, Allison Park, Pa., \$15; Holy Family Society, Waterbury, Conn., \$6.7; St. Boniface Society, Hamden, Conn., \$34.31; Total to and including January 21, 1953, \$7,115.51.

Gifts in Kind

were received from the following men and organizations of men up to and including January 21, 1953.

WEARING APPAREL: Very Rev. Leo Henkel, Ill., (clothing).

BOOKS: Rev. A. Stumpf, Mo., (2 books).

MAGAZINES & NEWSPAPERS: B. Weber, Mo., (magazines, newspapers); Rev. Josef Maier, Mich., (magazines).

MISCELLANEOUS: S. Stuve, Mo., (miscellaneous articles).